7. E. 1.

¶ CERTAINE Sermons appoynted by the Quenes Maiestie, to be declared and read, by all Persons, Vicars and Curates, euery Sundaye and holy daye, in theyr Churches: And by her Graces aduise perused and ouersene, for the better vnderstandyng of the simple people.

Newely Imprinted in partes, accordynge as is mencioned in the boke of Common prayers.

1562.

Cum priuilegio Regiæ Maiestatis.

BIBLIOTHECA LAMBETHANA

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Considerynge howe necessary it is, that the worde of God, whiche is the onely foode of the soule, and that moste excellent lyght that we must walke by, in this our most daungerous pylgrymage, should at al conuenient tymes be preached vnto the people, that therby they may both learn theyr duetie towardes God, theyr Prynce, and theyr neyghbours, accordyng to the mynde of the holy ghost, expressed in the scriptures: And also to auoyde the manyfolde enormities which heretofore by false doctrine haue crept into the Churche of God: and howe that all they whiche are appoynted ministers haue not the gyfte of preachyng sufficiently to instruct the people which is committed vnto them, wherof great inconueniences myght ryse, and ignoraunce styll be maintayned, yf some honest remedye be not speedelye founde and prouyded. The Quenes moste excellent Maiestie, tenderyng the soule healthe of her louyng subiectes, and the quietyng of theyr consciences, in the chiefe and principall poyntes of Christian Religion, and wyllyng also by the true settyng forth and pure declaryng of Gods word which is the principall guyde and leader vnto all godlynesse and vertue, to expell and dryue awaye aswell all corrupt, vicious, and vngodly lyuynge, as also erronious and poysoned doctrines, tendyng to superstition and Idolatry: hath by thaduyse of her moste honourable counsaylours, for her discharge in this behalfe, caused a boke of Homylies, which heretofore was sette forth by her

moſte louyng Brother, a Prince of moſte worthy memory Edwarde the ſyxt, to be printed a newe, wherein are conteyned certayne wholſome and godly exhortacions, to moue the people to honor and worſhippe almyghtie God, and diligently to ſerue hym, euery one accordyng to theyr degree, ſtate and vocation. All whiche Homilyes her Maieſtie commaundeth and ſtrayghtly chargeth all perſons, vicars, curates, and all other hauing ſpiritual cure, euery Sunday and holy day in the yere, at the miniſtring of the holy Cõmunion, or if ther be no Communion miniſtred that day, yet after the Goſpell and Crede, in ſuche order and place as is appoynted in the booke of Common prayers, to reade and declare to theyr paryſhoners playnely and diſtinctly one of the ſayde Homilyes in ſuche order as they ſtande in the boke, except there be a Sermõ according as it is inioyned in the booke of her hyghnes Iniunctions, & then for that cauſe onely, and for none other, the readyng of the ſayde Homily to be differred vnto the next Sunday or holyday folowyng. And whẽ the forſayde boke of Homilyes is read ouer, her Maieſties pleaſure is, that the ſame be repeated and read agayne, in ſuch lyke ſort as was before preſcribed. Furthermore, her hyghnes cõmaundeth, that notwithſtandyng this order, the ſayde Eccleſiaſticall perſons ſhall reade her Maieſties Iniunctions at ſuch tymes and in ſuche order as is in the booke thereof appoynted. And that the Lordes prayer, the Articles of the fayth, and the ten commaundementes, be openly read vnto the people, as in the ſayde Iniunctions is ſpecified,

that

that all her people of what degree or condicion so euer they be, maye learne howe to inuocate and call vpon the name of GOD, knowe what duetie they owe both to God & man: So that they may pray, beleeue, and worke accordyng to knowledge whyle they shall lyue heare, and after this lyfe, be with hym that with his bloud hath bought vs all. To whom with the father and the holy ghost, be all honor and glory for euer. Amen.

¶ A fruitfull exhortation to the readyng and knowledge of holy Scripture.

The prayse of holye Scripture.

Vnto a Christian man there can be nothyng eyther more necessarye or profitable, then the knowledge of holy scripture: forasmuch as in it is conteyned Gods true worde, settyng foorth his glorye, and also mans duetie. And there is no trueth nor doctrine necessarye for our iustification and euerlastyng saluation, but that is (or may be) drawen out of that fountayne and well of trueth. Therfore as many as be desirous to enter into the ryght and perfect way vnto God, must apply theyr myndes to knowe holye Scripture, without the whiche they can neyther sufficiently knowe God and his wyll, neyther theyr office & duetie. And as drinke is pleasaunt to them that be drye, and meate to them that be hungry: so is the reading, hearing, searchyng and studying of holy scripture to them that be desirous to know god or them selues, and to do his wyll. And theyr stomakes onely do loth and abhorre the heauenly knowledge and fode of Gods word, that be so drowned in worldly vanities, that they neyther fauour God nor any godlinesse: For that is the cause why they desire such vanities, rather then the true knowledge of God. As they that are sick of an ague, whatsoeuer thei eate or drynke (though it be neuer so pleasaunt) yet it is as bytter to them as wormewod, not for the bytternesse of the meate, but for the corrupte and bytter humour that is in theyr owne tongue & mouth: euen so is the swetenesse of Gods word bytter,

The perfection of holy scripture.

The knowledge of holy scripture is necessarye.

To whom the knowledge of holy scripture is swete & pleasaunt.

Who be enemies to holy scripture.

In aptsimylytude, declaryng of whom the Scripture is abhorred.

bytter, not of it selfe, but only vnto thē that haue theyr myndes corrupted with longe custome of sinne and loue of this worlde. Therfore, forsakyng the corrupt iudgement of fleshly men, which care not, but for theyr carkasse: let vs reuerently heare and reade holy Scriptures, which is the foode of the soule. Let vs diligently search for the well of lyfe in the bokes of the newe and old Testament, and not run to the stynkyng puddels of mens tradicions (deuysed by mans imagination) for our iustification and saluation. For in holy scripture is fully cōteyned what we ought to do, and what to eschewe, what to beleue, what to loue, & what to loke for at Goddes handes at length. In those bokes we shall fynde the father from whom, the sonne by whom, and the holy ghost in whom all thynges haue theyr beyng and kepyng vppe, and these three persons to be but one God, & one substaunce. In these bokes we may learne to knowe our selues, how vyle and miserable we be, and also to knowe God, howe good he is of hym selfe, & howe he maketh vs and all creatures partakers of his goodnes. We may lerne also in these bokes to knowe gods wyl and pleasure, as much as (for this present tyme) is conuenient for vs to knowe. And (as the great clearke and godly preacher S. John Chrisostome saith) whatsoeuer is required to saluatiō of man, is fully conteyned in the scripture of god. He that is ignorant may there learne and haue knowledge: he that is harde harted and an obstinate synner, shall there fynde euerlasting tormentes, prepared of gods iustice, to make hym afrayde, and to mollifie or soften hym. He that is

In exhortacion vnto the diligent readyng and searchyng of the holy Scriptures Math. 4.

The holye Scripture is a sufficient doctrine for our saluation.

What thinges we maylearne in the holy Scripture.

oppressed

oppressed with misery in this worlde, shall there finde relief in the promisses of euerlasting lyfe, to his great consolatiō & comfort. He that is wounded by the deuyll vnto death, shall finde there medicine, whereby he maye be restored agayne vnto health. If it shall require to teache any trueth, or reproue false doctrine, to rebuke any vice, to commende any vertue, to geue good counsayle, to cōfort, or to exhort, or to do any other thing requisit for our saluation: al those thinges (saith S. Chrisostome) we may learne plentifully of the Scripture. There is (saith Fulgentius) aboundantly inough, both for men to eate, & children to sucke. There is whatsoeuer is meete for al ages, and for all degrees & sortes of men. These bokes therfore ought to be much in our handes, in our eyes, in our eares, in our mouthes, but most of all in our hartes. For the scripture of God, is the heauenly meate of our soules: the hearyng & kepyng of it, maketh vs blessed, sanctifieth vs, and maketh vs holy, it turneth our soules, it is a lyght lanterne to our feete, it is a sure, stedfast, & euerlastyng instrument of saluation: it geueth wisdome to the humble and lowly heartes: it comforteth, maketh glad, chereth, & cherisheth our conscience: it is a more excellent iewel or treasure, then any gold or precious stone: it is more swete then hony or hony combe: it is called the best part whiche Mary did chose, for it hath in it euerlastyng comfort. The wordes of holy scripture be called wordes of euerlasting life: for they be gods instrumēt, ordeyned for ẏ same purpose: they haue power to turne throwe gods promise, & they be effectual through

Holy scripture ministreth sufficiente doctrine for al degrees & ages.
Math. 4.
Luke. 3.
John. 17.
Psalm. 19.

What cōmodities & profits the knowledge of holye Scripture bryngeth.

Luke. 10.

John. 6.

Colloss. 5.

Gods

Goddes assistence, & (beyng receiued in a faythfull heart) they haue euer an heauenly spiritual worke-
king in them: they are liuely, quicke, & myghty in
operacion, & sharper then any two edged swoorde,
and entreth through, euen vnto the deuydynge a
sonder of the soule and the spirite, of the ioyntes
and the mary. Christ calleth hym a wyse buylder, Math. 7. Iohn. 12.
that buildeth vpon his woorde, vpon hys sure and
substanciall foundacion. By this woorde of God,
we shalbe iudged: for the woords that I speake,
(sayth Christ) is it, that shall iudge in the last day. Iohn. 14.
He that kepeth the woorde of Christe, is promysed
the loue and fauour of God, & that he shalbe the
dwellyng place or temple of the blessed Trinitie.
This woorde, whosoeuer is dylygent to reade, and
in his heart to print that he readeth, the great af-
fection to the transitorye thynges of thys woorld,
shalbe minished in hym, & the great desyre of hea-
uenly thynges (that be therein promysed of God)
shall increase in hym. And there is nothyng that
so much strengtheneth our fayth, & trust in God,
that so much kepeth vp innocencye, and purenes
of the heart, and also of outward godly life & con-
uersation, as continual readyng and recordyng of
Gods woord. For that thing, which (by continuall
vse of reading of holy scripture, and diligent sear-
chyng of the same) is depely prynted, and grauen
in the hart, at lengthy turneth almost into nature.
And moreouer, the effecte & vertue of Gods woorde
is, to illuminate the ignoraunt, and to geue more
lyght vnto them, that faythfully and dylygently
reade it, to comfort theyr heartes, and to encorage
them to perfourme that, whiche of God is com-

maunded. It teacheth pacience in all aduersitie, in prosperitye humblenes: what honoure is due vnto God, what mercy and charitie to our neyghbour. It geueth good counsell in all doubtfull thynges. It sheweth of whom we shall looke for ayde and helpe in all perilles, and that God is the onely geuer of victory in all battayles, and temptacions of our enimies, bodely and ghostly. And in reading of Gods word, he most profyteth not alwayes, that is most ready in turning of the boke, or in sayinge of it without the booke, but he that is moste turned into it, that is most inspired with the holy ghost, most in his heart & lyfe altred and changed into that thing, which he readeth: he that is dayly lesse and lesse proude, lesse wrathfull, lesse couetous, & lesse desirous of worldely and vayne plesures: he that daily (forsaking his old vicious lyfe) increaseth in vertue more and more. And to be short, there is nothing that more maintaineth godlynes of the mynde, & dryueth away vngodlynes, then doth the continual readyng or hearyng of Gods worde, if it be ioyned with a godly mynd and a good affectyon, to knowe and folowe Gods will. For without a single eye, pure entent, and good mynde, nothinge is allowed for good before God. And on the other side, nothing more darkeneth Christe and the glory of God, nor bryngeth in more blyndenesse and all kyndes of vyces, then doth the ignorance of Gods worde.

1. Reg. 14.
2. Par. 20.
1. Cor. 15.
1. John. 5.

Who profyt most in readynge gods word

Esay. 5.
Matth. 22.
1. Cor. 14.

What incommodities the ignorance of goddes word bringeth.

¶ The seconde part of the Sermon of the holy Scripture.

IN the first part of this Sermon, whiche exhorteth to the knowledg of holy scripture, was declared wherfore the knowledg of the same is necessary and profitable to all men. And that by the true knowledge and vnderstandyng of scripture, the most necessary pointes of our duetie towardes god and our neighbours, are also knowen. Nowe as concernyng the same matter, you shall heare what foloweth. If we professe Christe: why be we not ashamed to be ignoraunt in his doctryne? Seing that euery man is ashamed to be ignoraũt in that learning, which he professeth. That man is ashamed to be called a Philosopher, which readeth not the bokes of Philosophi, and to be called a lawyer, and Astronomer, or a phisition, that is ignoraunt in the bokes of law, Astronomy and Physicke. How can any man thē say that he professeth Christ and his religion, if he wil not apply him selfe (as farre forth as he can or maye conueniently) to reade and heare, and so to knowe the bokes of Christes gospell and doctrine. Although other sciences be good, & to be learned, yet no man can deny, but this is the chiefe, & passeth all other incōparably. What excuse shall we therfore make (at the last day before Christ) that delight to reade or heare mens phantasies and inuentyons, more then his moste holy ghospel: & wyl fynde no tyme to do that, which chyefely (aboue all thynges) we shoulde do, & wil rather reade other thinges, then that, for the which we ought rather to leaue rea-

Goddes word excelleth al sciences.

dyng of all other thinges. Let vs therfore applye our selues, as farre fourth as we can haue tyme & leisure, to knowe Gods word, by diligent hearyng and readyng therof, as many as professe God, and haue faith & trust in hym. But they that haue no good affection to Gods worde (to colour this their fault) alleage cōmonly, two vayne & fayned excuses. Some go about to excuse them by their owne frailenes & fearefulnes, saying that they dare not read holy scripture, least through their ignoraūce thei should fal into any error. Other pretend that the difficultie to vnderstand it, & the hardnes therof is so greate, that it is meete to be read onely of clerkes & learned men. As touching the first: ignoraunce of Gods worde, is the cause of all error, as Christ him selfe affirmed to the Saduceys, saying that they erred, because they knewe not the scripture. How should they then eschue error that will be still ignoraunt? And how should they come out of ignoraunce, that will not reade nor heare that thing, which should geue thē knowledge? He that nowe hath most knowledge, was at the first ignoraūt, yet he forbare not to reade, for feare he shuld fal into error: but he diligently read, least he shuld remaine in ignoraunce, & through ignoraunce, in error. And if you wil not know the trueth of God (a thing most necessary for you) least you fall into error, by the same reason you may then lye styll, & neuer goe, least (if you go) you fall in the mire: nor eate any good meate, least you take a surfeite, nor sowe your corne, nor labour in your occupacyon, nor vse your marchaūdize, for feare you lose your sede, your labour, your stocke, & so by that reason, it

Vayne excuses disswadyng from the knowledge of Gods worde.

The fyrst.

The sccōd

Math.22.

it should be beste for you to lyue idelly, & neuer to take in hand to do any maner of good thing, least peraduenture some euyl thing may chaunce therof. And if you be afrayde to fall into erroꝛ, by readyng of holy scripture: I shal shewe you how you may reade it without daunger of erroꝛ. Reade it humbly with a meke & a lowly heart, to thintent you may glorify God, and not your selfe, with the knowledge of it: & reade it not without daily prayeng to God, that he would direct your readyng to good effect: & take vpon you to expound it no further, then you can plainely vnderstande it. For (as S. Augustine sayth) the knowledge of holy scrypture, is a great, large & a high place, but the doꝛe is very low: so that the high & arrogant man, can not run in, but he must stowpe lowe, and humble hym selfe, that shall enter into it. Presumption & arrogancy, is the mother of all erroꝛ: & humilitie nedeth to feare no erroꝛ. For humilitie wyl onely searche to know the truth, it wyll search, and wyll bryng together one place with an other: & where it cannot find out the meaning, it wil pray, it wil aske of other that know, & wil not presumpteously & rashely define any thynge, which it knoweth not. Therefoꝛe the humble man maye search any trueth boldly in the scripture, without any daunger of erroꝛ. And if he be ignoraũte, he ought the moꝛe to reade & to search holy scripture, to bringe hym out of ignoraunce. I say not nay, but a man mai prosper, with only hearing: but he mai much moꝛe prosper with both hearing & reading. This haue I sayde, as touchyng the feare to reade, thorough ignoraũce of the person. And concernyng

How most commodyously and without al perpll the holy Scripture is to be read.

Scripture in some places is easy, and in som places hard to be vnderstande.

the hardenesse of Scrypture, he that is so weake that he is not able to bryke stronge meate: yet he may sucke the swete and tender milke, and differre the rest, vntyl he ware stronger, and come to more knowledg. For god receaueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the scrypture is full, aswell of lowe valleyes, plaine wayes, and easy for euery man to vse, & to walke in: as also of high hylles & mountaynes, whiche fewe men can clymbe vnto. And whosoeuer geueth his mynde to holy scriptures, with dilygent studye & burning desire, it can not be (saith. S. Iohn Chrisostome) that he should be left without helpe. For eyther god almyghty will sende hym some godly doctor, to teache hym, as he did to instructe Eunuchus, a noble man of Ethyope, and treasorer vnto Quene Candace, who hauinge a greate affection to reade the scripture (although he vnderstode it not) yet for the desire that he had vnto Gods word, god sent his Apostle Philyp to declare vnto him the true sence of the scripture that he read: or els, yf we lacke a learned mā to instruct & teache vs, yet God hym selfe from aboue, wil geue light vnto our myndes, & teach vs those thinges which are necessary for vs, & wherin we be ignorant. And in an other place, Chrisostome sayth, that mans humaine & worldly wisdome, or science, nedeth not to the vnderstandyng of scripture, but the reuelacyon of the holy ghost, who inspireth the true meaning vnto them, that with humilitie & diligence do searche therfore. He that asketh shall haue, & he that seketh shall fynd, & he that knocketh, shal haue the doore open. If

God receaueth noma vntaught, that hath a good wyll to knowe his worde.

Howe the knowledg of Scrypture maye be attained vnto.

Math. 7.

we

we reade once, twyse, or thryse, & vnderstand not, let vs not cease so, but styll contynue readynge, prayeng, asking of other, & so by styl knockyng (at the last) the doore shalbe opened (as S. Augustyne sayth.) Although many thynges in the scrypture be spokē in obscure misteries, yet there is nothing spoken vnder darke mysterues in one place, but the selfe same thinge in other places, is spoken more familiarely and plainely, to the capacytie both of learned and vnlearned. And those thynges in the scrypture that be playne to vnderstande, and necessary for saluatiō, euery mans duetie is to lerne them, to prynt them in memory, and effectuallye, to exercise them. And as for the darke misteries, to be contented to be ignorannt in them, vntyl such tyme as it shall please God to open those thynges vnto hym. In the meane season, yf he lacke eyther aptenes or opportunitie, God wyl not impute it to his folly: but yet it behoueth not, that suche as be apt, shoulde set aside readyng, because some other bee vnapte to reade: neuertheless, for the hardenes of such places, the reading of the whole ought not to be set apart. And briefly to conclude (as Saynt Augustine sayth) by the Scripture, all men be amended, weake men be strengthened, and stronge men be comforted. So that surelye, none be enemyes to the readynge of Gods worde, but such as either be so ignorauūt, that they know not how wholsome a thing it is: or els be so sicke, that they hate the moste comfortable medicyne, that should heale them: or so vngodly, that they would wyshe the people styll to contynue in blyndenesse and ignorannce of God.

A good rule for the vnderstāding of scriptur.

No man is excepted from the knowledge of Gods wyll.

What persons wold haue ignorannce to continue.

The holy Scripture is one of gods chief benefites.

Thus

Thus we haue bryefly touched some part of the commodities of Gods holy word, which is one of Gods chiefe and principall benyfytes, geuen and declared to mankind, here in earth. Let vs thanke God heartely, for this his great and speciall gyft, beneficiall fauour, and fatherly prouydence. Let vs be glad to reuiue this precious gyft of our heauenly father. Let vs heare, reade, and know, these holy rules, iniunctions, and statutes of our Christen religion, & vpon that we haue made profession to god at our baptisme. Let vs with feare and reuerence lay vp in the chest of our hartes, these necessary and fruitful lessons. Let vs night & day muse, & haue meditation, and contemplacyon in them. Let vs ruminate, and (as it were) chew the cudde, that we may haue the swete ieuse, spirituall effect, mary, hony, kynnell, taste, comfort, & consolation of them. Let vs stay, quiete, and certifie our consciences, with the most infallible certaintie, trueth, and perpetual assuraunce of them. Let vs pray to God (the only aucthour of these heauenly studies) that we may speake, thinke, beleue, liue and depart hence, according to the wholsome doctryne, & veritie of them. And by that meanes, in this world we shall haue Gods defence, fauour, & grace, with the vnspeakeable solace of peace, and quietnes of conscience: & after this miserable life, we shall enioye the endles blisse, and glory of heauen: which he graunt vs all, that dyed for vs all, Iesus Christ: to whom with the father, and the holy ghost, be all honour and glory, both nowe and euerlastingly.

Amen.

The ryght readyng, vse, & fruit full studyyng in holy Scripture. Psalm. 50.

A ser-

A Sermon of the misery of all mankinde, and of his condemnacion to death euerlasting, by his owne sinne.

THe holy ghost, in wrytynge the holy Scripture, is in nothynge more diligent, then to pul downe mans vaine glory and pride, which of all vyces is most vniuersally grafted in all mankinde, euen from the first infection of our first father Adam. And therfore we read in many places of Scripture many notable lessons agaynst this olde roted vyce, to teach vs the most commendable vertue of humilitie, how to know our selues, and to remember what we be of our selues. In the boke of Genesis almightie God geueth vs all a title & name in our great graund father Adam, which ought to warne vs al to consider what we be, wherof we be, frō whence we came, & whyther we shal, saying thus: in the sweat of thy face shalt thou eate thy bread, till thou be tourned againe into the ground, for out of it wast thou taken, in asmuch as thou art dust, & into dust shalt thou be turned again. Here (as it were in a glasse) we may learne to know our selues, to be but grouñd, earth, and ashes, & that to earth & ashes we shal returne. Gene. iii.

Also the holy Patriarch Abraham, did wel remember this name & title, dust, earth, and ashes, appoynted and assigned by God, to al mankynde: and therefore he calleth hym selfe by that name, when he maketh his earnest prayer for Sodom & Gomorre. And we read, that Judith, Hester, Job, Jeremie with other holy men and women, in the olde testament, did vse sacke cloth, and to cast dust and ashes vpon theyr heades when they bewayled Judi. iiii. and ix. Job. xlii. Jere. vi. and. xxv.

led theyr sinfull lyuyng. They called and cryed to god for helpe and mercy, with such a ceremony of sackecloth, dust, & ashes, that thereby they might declare to the whole world, what an humble and lowely estimacion they had of them selues, & how well they remembred theyr name and tytle afore-sayd, their vile corrupt frayle nature, dust, earth,
Sapi.7. and ashes. The boke of wysdome also willing to pull downe our proude stomakes, moueth vs diligently to remember our mortal and earthly generacion, whiche we haue all of hym that was fyrst made: and that al men alwel kinges as subiectes come into this worlde, and go out of the same in like sort: that is, as of our selues ful miserable, as we may dayly see. And almightie god cõmaunded
Esai.11. his Prophet Esai, to make a proclamation, & cry to the whole world: and Esai asking, what shal I crye? The Lorde aunswered: crye, that all flesshe is grasse, and that all the glory thereof, is but as the floure of the fielde: when the grasse is wythered, the floure falleth away, whē the wynd of the lord bloweth vpon it. The people surely is grasse, the which dryeth vp, & the floure fadeth away. And ỹ holy Prophet Job, hauing in hym self great expe-
Job.14. rience of the miserable and sinfull estate of man, doth open the same to the world, in these wordes: Man (saith he) that is borne of a woman, lyuyng but a short time, is full of manyfolde miseries: he springeth vp lyke a floure, & fadeth againe, vanishing away as it were a shadow, & neuer continueth in one state. And doest thou iudge it meete (O lord) to open thine eyes vpō such a one, & to bring him to iudgment with thee? Who can make hym cleane

cleane, that is conceiued of an vnclene sede: and al men of theyr euylnes & natural prones be so vniuersally geuen to sinne, ỹ (as the scripture saith) god repẽted that euer he made man. And by sinne his indignacion was so muche prouoked agaynst the woꝛld, that he dꝛowned al ỹ woꝛld with Noes flud (except Noe him self & his little houshold). It is not without great cause, that the scripture of God, doth so many times call al men here in this woꝛlde by this woꝛde, earth. O thou earth, earth earth, sayth Jeremy, heare the woꝛd of the Loꝛd. This our right name, calling, & title, earth, earth, earth, pꝛonounced by the Pꝛophet, sheweth what we be in dede, by whatsoeuer other style, title, oꝛ dignitie, men do call vs. Thus he playnly named vs, who knoweth best, both what we be, & what we ought of ryght to be called. And thus he setteth vs foꝛth, speking by his faithfull Apostle S. Paul: al men, Jewes & Gentiles, are vnder sinne: there is none righteous, no not one: there is none that vnderstandeth, ther is none that seketh after god, they are al gone out of ỹ way, they are al vnpꝛofitable: there is none that doth good, no, not one: their thꝛote is an open sepulchꝛe, with their tonges they haue vsed craft & deceit, the poison of serpentes is vnder their lips, their mouth is ful of cursing and bitternes, their fete are swyft to shed bloud, destructiõ & wꝛetchednes are in their ways & the way of peace haue they not knowẽ: there is no feare of god befoꝛe their eyes. And in another place S. Paule wꝛiteth thus: God hath wꝛapped al nations in vnbeliefe, ỹ he might haue mercy on al. The scripture shutteth vp al vnder sinne, ỹ the

Gene. vi.

Jere. 14.

Roma. 3.

Roma. 11. Gala. 3. Ephe. 3.

promise by the fayth of Iesu Chryst, should be geuen vnto them that beleue. S. Paul in many places painteth vs out in our colours, calling vs the childzen of the wzath of God, when we be bozne: saying also that we cãno thinke a good thought of our selues, much lesse can we say wel, oz do wel of our selues. And the wise man saith in the boke
Pzo. xxiiii. of Pzouerbes, the iust man falleth seuen times a day. The most tryed & appzoued man Job, feared
Luke.i. al his wozkes. S. Iohn the Baptist being sanctified in his mothers wombe, and pzaised befoze he was bozne, being called an Angell, & great befoze the lozd, fylled euen from his byzth with the holy ghost, the pzeparer of the way foz our Sauyour Chzist, & commended of our sauiour Chzyst to be mozethen a pzophet, & the greatest that euer was bozne of a woman: yet he plainly graunteth that he had nede to be washed of Chzyst, he wozthely extolleth and glozifieth his lozd & master Chzyst, and humbleth himself, as vnwozthy to vnbuckle his shoes, and geueth al honour and glozy to god.
Math.iii. So doth S. Paul both oft and euidently confesse him self, what he was of him self, euer geuing (as a most faithful seruaunt) al pzaise to his master &
1. John.i. and.ii. sauiour. So doth blessed S. Iohn the Euangelist in the name of him self, and of all other holy men (be they neuer so iust) make thys open confession: yf we say we haue no sin, we deceaue our selues, and the truth is not in vs: If we knowledge our sinnes, god is faithful and iust, to fozgeue vs our sinnes, and to clense vs from al vnrighteousnes: if we say, we haue not sinned, we make him a li-
Eccle.vii. er, and his wozd is not in vs. Wherefoze the wise-

man

man in the boke called Ecclesiastes, maketh thys true and general confession: There is not one iust man vpon the earth, that doth good, and sinneth not. And D. Dauid is ashamed of his sinne, but not to confesse his sinne. How oft, how earnestly, & lamentably doth he desire gods great mercy, for his great offences, and that God should not enter into iudgment with him? And agayne, howe wel weigheth this holi man his sinnes, when he confesseth that they be so many in number, & so hyd, & hard to vnderstand, that it is in maner vnpossible to know, vtter, or number them? Wherfore he hauing a true, earnest, & depe contemplacion and consideracion of his sinnes, and yet not comming to the bottome of them, he maketh supplication to God, to forgeue him his priuie, secret hid sins: to the knowledge of the which he cannot attaine vnto. He weigheth rightly his sinnes from the original rote, & spring head, perceiuing inclinations, prouocations, stirringes, stinginges, buddes, braunches, dregges, infections, tastes, felinges, & sentes of them, to continue in him stil. Wherfore he saith: marke and beholde, I was conceyued in sinnes, he saith not sinne, but in the plural number sins, forasmuch as out of one (as fountayne) springeth all the rest. Our sauiour Christ saieth: there is none good but God: & that we can do nothing that is good, without him, nor no man can come to the father but by him. He commaundeth vs al to say, that we be vnprofitable seruauntes, when we haue done al that we can do. He preferreth the penitent Publicane, before the proude, holy, and glorious Pharisey. He calleth himself a Physicion

Psalme. li.
Psal. cxiii.
Psal. xix.
Psalm. li.
Marke. x.
Luke. xviii
John. xv.
Luke. xvii.
Luke. xviii
Math. ix.

Phisicion, but not to them that be whole, but to them that be sicke, and haue nede of his salue, for their sore. He teacheth vs in our prayers, to reknowledge our selues sinners, and to aske righteousnes and deliueraūce from al euils, at our heauenly fathers hand. He declareth that the sinnes of our owne hartes, do defile our owne selues. He teacheth that an euyl word or thought, deserueth condemnation, affirmynge that we shall geue an accoumpt for euery ydle worde. He sayth he came not to saue, but the shepe that were vtterly lost, & cast away. Therfore fewe of the proude, iust, learned, wise, perfect, and holy Phariseis, were saued by hym, because they iustified thē selues, by their counterfeit holynesse before men. Wherfore (good people) let vs beware of such hipocrisie, vainglory, and iustifying of our selues.

Math.12

Math.15.

¶ The seconde part of the Sermon of the myserie of man.

FOrasmuch as the true knowledge of our selues, is very necessary to come to the ryght knowlegde of GOD, ye haue harde in the last readinge, howe humbly all godly men, alwayes haue thought of them selues, and so to thynke and iudge of them selues, are taught of GOD their creatour, by hys holy worde. For of oure selues, we be crabtrees, that can bryng forth no apples. We be of our selues of suche earth, as can bryng forth but wedes, nettles, brambles, bryers, cockle and darnell. Our fruites be declared in the fyft Chapter to the Galathians. We haue neyther faith, charitie, hope, pacience, chastitie, nor any thinge

Gala.5.

thing els that good is, but of God, and therefore these vertues be called there the fruites of the holy ghost, & not the fruites of man. Let vs therfore acknowledge our selues before God (as we be in dede) miserable and wretched sinners. And let vs earnestly repent, and humble our selues hartely, and cry to God for mercy. Let vs al confesse with mouth and hart, that we be ful of imperfections. Let vs knowe our owne workes, of what imperfection thei be, and then we shal not stande folishlye, and arrogantly in our owne conceytes, nor chalenge any part of iustification by our merites or workes. For truely, there be imperfections in our best workes: we do not loue God so muche as we are bounde to do, with al our hart, mynd, and power: we do not feare God so much as we ought to do: we do not pray to God, but with great and many imperfections: we geue, forgeue, beleue, liue, and hope vnperfectly: we speake, thinke, and do vnperfectly: we fyght agaynst the deuyll, the world, and the flesche, vnperfectly. Let vs therfore not be ashamed to confesse playnely oure state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in al our owne best workes. Let none of vs be ashamed to say with holy S. Peter: I am a sinfull man. Let vs al say with Luke. 6.
ỹ holy prophet Dauid: we haue sinned with our Psal. 160.
fathers, we haue done amisse, and dealt wickedly.
Let vs al make open confession with the prodigal Luke. 15.
sonne, to our father, and say with him: we haue sinned against heauen and before thee (O father) we are not worthy to be called thy sonnes. Let vs all say with holy Baruch, O Lord our God, to vs Baruc. 2.

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is worthely ascribed shame and confusion, and to thee, righteousnes: We haue sinned, we haue don wickedly, we haue behaued our selues vngodly in all thy righteousnes. Let vs al say with the holy
Daniel. ix. Prophet Daniel: O lord, righteousnes belongeth to the, vnto vs belongeth confusion. We haue sinned, we haue ben noughtie, we haue offended, we haue fled from thee, we haue gone backe from all thy preceptes & iudgmentes. So we learne of all good mē in holi scriptures, to humble our selues, and to exalt, extol, praise, magnifie, & glorifie god.

Thus we haue harde howe euyll we be of our selues: howe, of our selues, and by our selues, we haue no goodnes, helpe, nor saluation: but contrary wise, sinne, dampnation, and death euerlasting: which, if we depely weigh and consider, we shal the better vnderstand the great mercy of god, and how our saluacion commeth only by Christ.
ii. Cor. iii For in our selues (as of our selues) we fynde nothing, wherby we may be deliuered from this miserable captiuitie, into the whiche we were cast, thorow the enuy of the deuil, by breaking of gods
Psalme. l. commaundement, in our first parent Adam. We are al become vncleane, but we al are not able to
Ephe. ii. clense our selues, nor to make one another of vs clene. We are by nature the childrē of gods wrath
i. Peter. ii. but we are not able to make our selues the chyldren and inheritours of gods glory. We are shepe that run astray, but we cānot of our own power, come againe to the shepefolde, so great is our imperfection and weakenes. In our selues therfore may not we glory, whiche (of our selues) are nothing but sinfull: Neither we may reioyce in any

workes

wo?kes that we do, which all be so vnperfect and vnpure, that they are not able to stand before the righteous iudgemēt seate of God. as the holy pro- phet Dauid saith: Enter not into iudgemēt with thy seruaūt (O lord) for no man that liueth shalbe founde righteous in thy syght. To God therfore must we flee, or els shal we neuer fynde peace, rest and quietnes of cōscience in our hartes. For he is the father of mercies, and god of all consolation. He is the lord with whō is plenteous redemptiō. He is the god which of his owne mercy saueth vs and setteth out his charitie & exceadyng loue to- wardes vs, in that of his owne voluntary good- nes, when we were perysshed, he saued vs, & prou- ided an euerlastyng kyngdome for vs. And al these heauenly treasures are geuen vs, not for our owne desertes, merites or good dedes (which of our sel- ues we haue none) but of his mere mercy freely. And for whose sake? Truely for Iesus Christes sake, that pure and vndefiled lambe of God. He is that dearely beloued sonne, for whose sake God is fully pacified, satisfied, & set at one with man. He is the lambe of God which taketh away the sins of the world: of whō only it may be truly spoken, that he dyd all thynges well, & in his mouth was founde no craft nor subtiltie. None but he alone may say: the Prince of the world came, & in me he hath nothyng. And he alone may also say: which of you shall reproue me of any fault? He is ỹ high & euerlasting priest which hath offred himself ons for al, vpon the aulter of the crosse, and with that one oblation, hath made perfect for euermore, thē that are sanctified. He is the alone mediatour be-

Psalm.143

2.Cor.in. 1.

Psalm.130

John.1. 1.Pet.2.

John.1.

John.8. Hebr.8.

1.John.2

twene God and man, which payde our raunsome to god with his owne bloud, and with that hath he clensed vs all from sinne. He is the Phisition which healeth all our diseases. He is that sauiour, which saueth his people frō all their sinnes. To be short, he is that flowyng and most plenteous fountayne, of whose fulnesse all we haue receyued. For in hym alone, are all the treasures of the wisedome and knowledge of god hidden. And in hym and by hym haue we from god the father al good thinges perteynyng eyther to the body or to the soule. O howe much are we bound to this our heauenly father for his great mercies, which he hath so plenteously declared vnto vs in Christ Jesu our Lorde and sauiour? What thankes worthy and sufficient can we geue to hym? Let vs all with one accorde burste out with ioyfull voyces, euer praysyng & magnyfying this lord of mercye, for his tender kyndnes shewed to vs in his dearely beloued sonne Jesus Christ our Lorde.

Math.1.

Hytherto haue we hearde what we are of our selues: verely sinfull, wretched and damnable. Agayne we haue harde howe that of our selues and by our selues, we are not able either to think a good thought, or worke a good dede, so that we can fynde in our selues no hope of saluation, but rather whatsoeuer maketh vnto our destruction. Agayne, we haue harde the tender kyndnesse and great mercy of God the father towardes vs, and howe beneficiall he is to vs, for Chrystes sake, without our merites or desertes, euen of his own mere mercy and tender goodnesse. Nowe, howe these exceadyng great mercies of God, set abrode

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in Christ Iesu for vs, be obteyned: and howe we be deliuered from the captiuitie of synne, death, and hell, it shall more at large (with Gods helpe) be declared in the next Sermon. In the meane season, yea and at al tymes, let vs learne to know our selues, our frailtie and weakenesse, without any craking or bostinge of our owne good deedes and merits. Let vs also knowledge the exceading mercy of God towardes vs, and confesse, that as of our selues commeth all euyll and damnation: so lykewise of hym, commeth all goodnesse, and saluation, as God him selfe saith, by the Prophet Oze: O Israell, thy destruction commeth of thy selfe, but in me onely is thy helpe and comfort. If we thus humbly submit our selues in the sight of God, we may be sure, that in the tyme of his visitacion, he wyll lyfte vs vp vnto the kyngdome of hys dearely beloued sonne Christ Iesu our Lord: to whom with the father and the holy ghost, be all honour and glory for euer.

Oze.xiii.

AMEN.

¶ A Sermon of the saluation of mankind, by onely Christ our Sauiour, from sinne and death euerlastyng.

BEcause all men be sinners, and offendours against God, & breakers of his lawe and commaundementes, therefore can no man by hys owne actes, workes, and dede, (seme they neuer so good) be iustified, and made righteous before god: but euery man of necessitie is constrayned to seke for an other righteousnesse, or iustification, to be receiued at Goddes owne handes, that is to say, the forgeuenes of his sinnes and trespasses, in such thinges as he hath offended. And this iustification or righteousnes, which we so receiue of gods mercy, & Christes merites, embraced by faith, is taken, accepted, and allowed of god, for our perfect and ful iustification. For the more full vnderstandinge hereof, it is our partes and duetie, euer to remember the great mercy of GOD, howe that (all the worlde beyng wrapped in synne, by breakyng of the lawe) God sent his onely sonne, our sauiour Christ, into this worlde, to fulfyll the lawe for vs: and by shedyng of hys moste precyous bloud, to make a sacrifice and satisfaction, or (as it may be called) amendes to his father for our sinnes: to asswage his wrath & indignation conceyued against vs for the same. In so much that infantes being baptised, and dyeng in their infantie, are by this sacrifice washed from theyr sinnes, brought to Gods fauour, and made his children, and inheritours of hys kyngedome of heauen. And they which in act or dede do synne

The efficacie of Christes Passion & oblation.

ſinne after theyr baptiſme, when they tourne a-
gayne to god vnfaignedly, they are likewiſe waſ-
hed by thys ſacrifice, from theyr ſinnes, in ſuche
ſort, that there remaineth not any ſpot of ſynne,
that ſhalbe imputed to theyr damnation. Thys is
that iuſtification or righteouſnes, which S. Paul
ſpeaketh of when he ſayth: no man is iuſtified by
the workes of the lawe, but freely by fayth in Je-
ſus Chriſt. And agayne he ſayth: we beleue in Je- Gala. ii.
ſu Chriſt, that we be iuſtified frely by the faith of
Chriſt, and not by the workes of the law, becauſe
that no man ſhalbe iuſtified by the workes of the
lawe. And although this iuſtification be free vn-
to vs, yet it commeth not ſo freely vnto vs, that
there is no raunſome payde therefore at all. But Obiection.
here may mans reaſon be aſtonied, reaſoning af-
ter this faſhion: If a raunſome be payde for our
redemption, then is it not geuen vs freely: For a
priſoner that payeth his raunſome, is not let goe
frely, for if he go frely, then he goeth, without rau
ſome: for what is it els to go freely, then to be ſet
at libertie without payment of raunſome. Thys An anſ-
reaſon is ſatiſfied by the great wiſdome of god, in ſwere.
this miſtery of our redemption, who hath ſo tem-
pered his iuſtice & mercy together, that he would
neither by his iuſtice condemne vs vnto the euer-
laſting captiuitie of the deuyl, & his priſon of hell
remediles for euer without mercy: nor by his mer
cy deliuer vs clearely, without iuſtice, or paiment
of a iuſt raunſome: but with hys endleſſe mercy
he ioyned his moſt vpright and equal iuſtice. Hys
great mercy he ſhewed vnto vs, in delyueryng vs
from our former captiuitie, without requiring of

any raunsome to be payd, or amendes to be made vpon our partes: which thyng, by vs had ben impossible to be done. And where as it lay not in vs, that to do, he prouyded a raunsome for vs: that was, the most precyous body & bloud of his owne most deare & best beloued sonne Jesu Chryst, who besydes thys raunsome, fulfylled the lawe for vs perfectly. And so the iustice of God, and his mercy did embrace together, & fulfilled the mistery of our redēption. And of this iustice & mercy of god, knit
Rom.iii. together, speaketh S. Paule, in the.iii. Chapt. to the Romains: al haue offended & haue nede of the glory of god, but are iustified frely by his grace, by redēption, which is in Jesu Chryst, whō god hath set forth to vs, for a reconciler & peace maker, thorow faith in his bloud. to shew his righteousnes.
Roma.x. And in the.x. Chap. Chryst is the ende of the law, vnto righteousnes, to euery man that beleueth.
Rom.viii. And in the.viii. Cha. that which was impossible by the lawe, in asmuche as it was weake by the flesshe, God sending his owne sonne, in the similitude of sinful flesshe, by sinne damned sinne in the flesh, ỳ the righteousnes of the law might be fulfilled in vs, which walke not after the flesshe, but after the spirite. In these forsaid places, the Apostle toucheth specially three thinges, which must go together in our iustification. Vpon gods part, his great mercy & grace: vpō Chrystes part, iustice: that is, the satisfaction of gods iustice, or the price of our redemption, by the offring of his body, and shedding of his bloud, with fulfilling of the law, perfectly & throughli: & vpon our part true & liuely faith in the merites of Jesu Chryst, which yet is

(Thre thinges muste go together in our iustification.

not

not ours, but by gods worꝛkyng in vs. So that in our iuſtification is not only gods mercy & grace, but alſo his iuſtice, which the Apoſtle calleth the iuſtice of god, & it conſiſteth in paying our raunſome, & fulfyllyng of the lawe, and ſo the grace of god doth not ſhut out the iuſtice of god in our iuſtificatiō, but only ſhutteth out the iuſtice of mā: ỹ is to ſay, ỹ iuſtice of our worꝛkes, as to be merites of deſeruyng our iuſtification. And therfoꝛe ſaint Paul declareth here nothyng vpon the behalfe of man, concernyng his iuſtificatiō, but only a true & liuely faith, which neuertheleſſe is ỹ gift of god & not mans onely worꝛke without god. And yet ỹ fayth doth not ſhut out repentaunce, hope, loue, dꝛead & feare of god, to be ioyned with faith in euery man ỹ is iuſtified: but it ſhutteth them out frō the office of iuſtifying. So that although they be al pꝛeſēt together in hym ỹ is iuſtified, yet they iuſtifie not altogether. Noꝛ ỹ fayth alſo doth not ſhut out the iuſtice of our good woꝛkes, neceſſarily to be done afterward of duetie towardes god, (foꝛ we are moſt bounden to ſerue god, in doyng good dedes, cōmaunded by him in his holy ſcripture, al the dayes of our lyfe:) But it excluded thē ſo, that we may not do thē to this entēt, to be made good by doing of thē. Foꝛ all the good woꝛkes that we can do be vnperfect, & therfoꝛe not able to deſerue our iuſtification: but our iuſtification doth come freely by the mere mercy of god, & of ſo great & free mercy, ỹ wheras al ỹ woꝛld was not able of theyꝛ ſelues to pay any part towardes their raūſome. it pleaſed our heuēly father of his infinite mercy wꝫ out any our deſert oꝛ deſeruyng, to pꝛepare foꝛ vs

How it is to be vnderſtand, that faith iuſtifieth without woꝛkes.

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the moste precious iewelles of Christes body and bloud, wherby our raunsome might be fully paid the lawe fulfylled, and his iustice fully satisfied. So that Christe is nowe the righteousnes of all them that truely do beleue in hym. He for them payde theyr raunsome by his death. He for them fulfylled the lawe in his lyfe. So that nowe in hym and by hym euery true Christian man maye be called a fulfyller of the lawe: forasmuche as that which theyr infirmitie lacketh, Christes iustice hath supplyed.

The seconde part of the Sermon of Saluation.

WE haue harde of whom all men ought to seke theyr iustification & righteousnesse, and how also this ryghteousnes commeth vnto men by Christes death and merites: ye harde also howe that thre thinges are requyred to the obteining of our ryghteousnes: That is, Gods mercy, Christes iustice, and a true & a liuely fayth, out of the which fayth, springeth good workes. Also before was declared at large, that no man can be iustified by his own good workes, that no man fulfylleth the lawe, accordyng to the full requeste of the lawe.

Galat.3. And Saint Paul in his Epistle to the Galathyans proueth the same, saying thus: If there had ben any lawe geuen which could haue iustyfyed: verely, ryghteousnesse shoulde haue been by the lawe. And agayne he sayth: yf ryghteousnesse be by the lawe, then Christ dyed in vayne. And againe he saith: you that are iustified by the lawe, are

are fallen away from grace. And furthermore he writeth to the Ephes. on this wyse: by grace are ye saued through faith, & that not of your selues, for it is the gyft of God, and not of workes, least any man should glory. And to be worte, the sume of all Paules disputacion is this: that if Justyce come of workes, then it commeth not of grace: & if it come of grace, then it cōmeth not of workes. And to this end tendeth all the Prophetes, as S. Peter saith in the .x. of the Actes: Of Chryst all the Prophetes (saith Saint Peter) do witnesse, that through his name all they that beleue in hym shall receiue the remission of sinnes. And after this wyse, to be iustified only by this true and liuely faith in Chryst, speaketh all the olde & auncient aucthours both Grekes and Latines. Of whom I wil specially rehearse three: Hillary, Basil, and Ambrose. Saint Hillary saith these wordes plainly in the .ix. Canon vpō Mathew: Faith only iustifieth. And S. Basil a greke aucthour wryteth thus: This is a perfect and a whole reioysyng in God, when a man auaunceth not him selfe for his own righteousnes, but knowledgeth hym selfe to lacke true iustyce and ryghteousnes and to be iustified by the onely fayth in Chryste. And Paule (saith he) doth glory in the contempte of his owne ryghteousnes, and that he loketh for the ryghteousnes of God, by fayth.

Ephe.2.

Act.10

Faith only iustifieth is the doctrine of old doctours.

Philip.3.

These be the very wordes of Saint Basil. And Saint Ambrose a Latine aucthour, sayth these wordes: This is the ordinaunce of GOD, that he which beleue in Chryst, shoulde be saued without workes, by faith only, freely receiuyng remission

of his sinnes. Consider diligently these wordes: without workes, by fayth only, freely we receiue remission of our synnes. What can be spoken more playnely, then to say: that freely without workes, by fayth onely we obtayne remission of our synnes, These and other lyke sentences, that we be iustified by fayth onely, freely and without workes, we do reade oft tymes in the moste beste and auncient writers. As beside Hyllary, Basyll, and Saint Ambrose before rehearsed: we reade the same in Origene, Saint Chrysostome, Saint Cipriane, S. Augustine, Prosper, Oecomenius, Photius, Bernardus, Anselme, and many other auctours, greke and Latine. Neuertheless, this sentence: that we be iustified by fayth onely, is not so meant of them, that the sayde iustifying fayth is alone in man, without true repentaunce, hope, charitie, dread, and the feare of God, at anye tyme and season. Nor when they saye, that we be iustified freely, they meane not that we should or myght afterwarde be ydle, and that nothyng shoulde be required on our partes afterwarde: Neyther they meane not so to be iustified without our good workes, that we shoulde do no good workes at all, lyke as shalbe more expressed at large hereafter. But this saying, that we be iustified by fayth onely, freely and without workes: is spoken for to take awaye clerely all merite of our workes, as beynge vnable to deserue our iustification at Gods handes, and therby moste playnelye to expresse the weakenesse of man, and the goodnesse of God, the greate infirmitie of our selues, and the myght and power of God,

Fayth alone, howe it is to be vnderstād.

God, the imperfectnes of our owne workes, and the most aboundant grace of our sauiour Christ. And therfore wholly to ascribe the merite and deseruyng of our iustification vnto Christ only, and his most precious bloud shedyng. This sayth the holy scripture teacheth: this is the strong rocke & foundation of Christian religion: this doctrine al old and auncient auctours of Christes Church do approue: this doctrine auaunceth & setteth forth the true glory of Christe, and beateth downe the bayneglory of man: this whosoeuer denyeth, is not to be counted for a Christian man: not for a setter forth of Christes glory, but for an aduersary to Christ & his Gospell, and for a setter forth of mens dayne glory. And although this doctrine be neuer so true (as it is moste true in deede) that we be iustified freely without all merite of oure owne good workes (as Saint Paul doth expresse it) and freely, by this lyuely and perfecte fayth in Christ only (as thauncient auctours vse to speke it) yet this true doctrine must be also truely vnderstand, & most playnly declared, lest carnal men shoulde take vntistly occasion therby to lyue carnally after the appetite and wyl of the world, the flesche, and the deuyll. And because no man should erre by mistakyng of this doctrine, I shal plainly and shortly so declare the ryght vnderstandyng of the same, that no man shall iustly thynke that he may therby take any occasion of carnall libertie, to folowe the desyres of the flesche, or that therby any kynde of sinne shalbe committed, or any vngodly lyuyng the more vsed.

The profite of the doctrine of fayth only iustifieth.

What they be that impugne the doctrine of fayth only iustifieth.

A declaration of this doctryne: faith without workes iustifieth.

Fyrste, you shall vnderstande, that in our iustifi-

cation by Chryst, it is not all one thyng, the office of god vnto man, and the office of man vnto god. Iustification is not the office of man, but of god, for man can not, makyng hymselfe ryghteous by his owne workes, neyther in parte, nor in the whole, for that were the greatest arrogancy and presumption of man, that Antichryst could set vp against God: to affirme, that a man might by his owne workes, take awaye and purge his owne sinnes, and so iustifie hym selfe. But in iustification is the office of god only, and is not a thynge which we render vnto him, but which we receiue of him: not which we geue to him, but which we take of hym by his free mercye, and by the onelye merites of his most derely beloued sonne our onely redemer, sauiour, and iustifier Iesus Chryst, so that the true vnderstandyng of this doctrine: we be iustified frely by faith without workes, or that we be iustified by faith in Chryst only, is not that this our owne act, to beleue in Chryst, or this our faith in Chryst, which is within vs, doth iustifie vs, and deserue our iustification vnto vs (for that were to counte our selues to be iustified by some acte or vertue that is within our selues:) but the true vnderstandyng and meanyng therof is, that although we heare gods worde and beleue it, although we haue fayth, hope, charitie, repentance, dread and feare of God within vs, and do neuer so many good workes therunto: yet we must renounce the merite of all our said vertues, of faith, hope, charitie, and all our other vertues & good deedes which we eyther haue done, shal do, or can do, as thynges that be farre to weake and insuffi-

Iustification is the office of god only.

ent

ent, and vnperfecte, to deserue remission of our synnes and our iustification, & therfore we muste truste only in gods mercy, and that sacrifice which our hygh preest & sauiour Christ Jesus the sonne of God once offered for vs vpon the crosse, to obtayne therby gods grace, and remission alwell of our originall sinne in Baptisme, as of all actuall sinne committed by vs after our baptisme, yf we truely repent and turne vnfaignedlye to hym agayne. So that as S. John Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuyng of sinne, he dyd put the people from hym, & appoynted them vnto Christ, saying thus vnto them: Beholde, yonder is the lambe of God, which taketh awaye the sinnes of the worlde: Euen so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appoynteth vs vnto Christ for to haue onely by hym remission of our sinnes, or iustification. So that our faith in Christ (as it were) saith vnto vs thus: It is not I that take away your synnes, but it is Christ onely, and to hym onely I sende you for that purpose, forsakyng therein all your good vertues, wordes, thoughtes, and workes, and onely putting your truste in Christ. John. 1.

I hath ben manifestly declared vn to you, that no man can fulfyll the lawe of God, and therefore by the lawe all men are condemned: wherevpon it folowed necessarely, that some other thyng should be required for our saluation, than the lawe: and that is a true and a lyuely fayth in Christe, bryngyng forth good workes, and a lyfe accordyng to gods commaundementes. And also you hard the auncient auctours myndes of this saying: fayth in Christ only iustifieth man, so playnely declared, that you see that the verye true meanyng of this proposition or saying: we be iustified by fayth in Christe onely, (accordyng to the meanyng of the old auncient auctours) is this: we put our faith in Christ, that we be iustified by him onely, that we be iustified by gods free mercye, & the merites of our sauiour Christ onely, and by no vertue or good worke of our owne that is in vs, or that we can be able to haue or to do, for to deserue the same: Christ him selfe onely beyng the cause meritorious therof.

Here you perceiue many wordes to be vsed, to auoyde contention in wordes with them that delyght to braule about wordes, and also to shewe the true meanyng, to auoyde euyll takyng & misvnderstanding, and yet peraduenture all wyl not serue with them that be contentious: but contenders wyll euer forge matter of contention, euen when they haue none occasion therto. Notwithstandyng,

standyng, suche be the lesse to be passed vppon, so that the rest maye profite, which wyll be more desirous to know the trueth, then (when it is plain enough) to contende about it, and with contencious and captious cauillations, to obscure & darken it. Trueth it is, that our owne workes do not iustifie vs, to speake properly of our iustification, (that is to saye) our workes do not merite or deserue remission of our sinnes, and make vs of vniust, iuste before God: but God of his mere mercye throughe the only merites and deseruynges of his sonne Iesus Christe doeth iustifie vs. Neuertheless, because faith doth directly sende vs to Christ for remission of our sinnes, and that by fayth geuen vs of God, we embrase the promyse of Gods mercye, and of the remission of our synnes (which thynge none other of our vertues or workes properly doeth) therfore scripture vseth to say, that fayth without workes doeth iustifie. And forasmuch, that it is all one sentence in effecte to say: fayth without workes, and onely fayth doeth iustifie vs: therfore the olde auncient fathers of the Church, from time to time haue vttered our iustification with this speache: Onely faith iustifieth vs: meanyng none other thing then Saint Paul meant, when he sayde: faith without workes iustifyeth vs. And because all this is brought to passe, throughe the onely merites and deseruinges of our sauiour Christ, and not throughe our merites, or throughe the merite of any vertue that we haue within vs, or of anye worke that commeth from vs. Therfore, in that respecte of merite & deseruing, we forsake (as it were) altogether againe

fayth

faith, wozkes, and all other vertues. Foz our own imperfection is so great through the corruptiō of originall sinne, that al is imperfect that is within vs: faith, charitie, hope, dread, thoughtes, wozdes and wozkes, and therefoze not apt to merite and deserue any part of our iustification foz vs. And this forme of speking vse we in the humbling of our selues to God, and to geue al the glozy to our sauiour Chzist, which is best wozthy to haue it.

Here you haue had the office of God in our iustification, and how we receaue it of hym frely by his mercy, without our desertes, through true & lyuely faith. Nowe you shall heare the office and duetie of a Chzistyan man vnto God, what we ought on our part to render vnto god agayne for his great mercy and goodnesse. Our office is, not to passe the time of this present lyfe vnfruitfully and idelly, after that we are baptised oz iustified, not caryng howe se we good wozkes we do, to the glozy of god and profite of our neighbours: much lesse is it our office, after ỹ we be once made Chzistes membzes, to lyue contrary to the same, makyng our selues members of the deuyll, walkyng after his inticementes, and after the suggestions of the wozlde and the flesche, whereby we know that we do serue the wozlde and the deuyll, and not God. Foz that faith which bryngeth foozth (without repentaunce) eyther euyl wozkes, oz no good wozkes, is not a right pure and liuely faith, but a dead, deuylyshe, counterfait, & fayned faith: as Saint Paul and S. James call it. Foz euen the deuylles knowe and beleue that Chzyste was bozne of a virgin, that he fasted fourtie dayes and fourtye

They that preache fayth only iustifieth, do not teache carnall libertie, oz that wee shoulde do no good wozkes.

the deuyls haue fayth but not the true faith.

fourtie nightes, without meate & drinke, that he wrought al kinde of miracles, declaring him selfe very God. Thei beleue also, ỹ Christ for our sakes suffered most paynefull death, to redeme vs from euerlastinge death, and that he rose agayne from death the thyrd day, they beleue that he ascended into heauen, & that he sitteth on the ryght hande of the father, and at the last end of this worlde shal come agayne and iudge both the quicke and the dead. These articles of our faith the deuils beleue and so they beleue all thynges that be wrytten in the newe and olde Testament to be true: and yet for all this faith, they be but deuyls, remaynynge styll in theyr damnable estate, lackynge the verye true Christian faith. For the right and true Christian fayth is: not onely to beleue that holy scripture, and all the forsaid articles of our faith are true, but also to haue a sure trust & confidence in gods merciful promises, to be saued from euerlasting dampnation by Christ: wherof doth folow a louing hart, to obey his commaundementes. And this true Christian faith neyther any deuil hath, nor yet any man, which in the outwarde professi-on of his mouth, and in his outward receiuing of the sacramentes, in commynge to the church, and in al other outwarde appearaunces, semeth to be a Christian man, and yet in his liuing and dedes, sheweth the contrary. For howe can a man haue this true fayth, thys sure trust and confidence in God, that by the merites of Christ hys sinnes be forgeuen, and he reconsiled to the fauour of God, and to be partaker of the kingdome of heauen by Christ, whē he liueth vngodly, and denieth Christ

What is the true & iustifyinge fayth.

They that continue in euyl liuyng haue not true fayth.

in hys dedes? Surely, no suche vngodly man can haue this faith & trust in God. For as thei knowe Christ to be the only sauiour of the worlde: so they knowe also that wycked men shall not enioy the
Psalm.5. kyngdome of God. They knowe that God hateth vnrighteousnes, that he wil destroy al those that speake vntruely, that those that haue done good workes (whiche cannot be done without a lyuely fayth in Christ) shall come forth into the resurrection of lyfe, and those that haue done euyll, shall come vnto resurrection of iudgment: verye well they know also, that to them that be contencious and to them that wyll not be obedient vnto the trueth, but will obey vnrighteousnes, shall come indignation, wrath, and affliction. &c. Therfore to conclude, considerynge the infinite benefites of God, shewed and geuen vnto vs, mercifully without our desertes, who hath not only created vs of nothing, and from a peece of vyle clay, of his infinite goodnes, hath exalted vs (as touchynge oure soule) vnto his owne similitude and likenesse: but also, whereas we were condemned to hell & death euerlasting, hath geuen his owne natural sonne, beyng God eternall, immortall, and equall vnto him selfe in power and glory, to be incarnated, & to take our mortal nature vpon him, with the infirmities of the same: and in the same nature, to suffer most shamefull and painefull death for our offences, to thintent to iustifie vs, and to restore vs to life euerlastinge: so making vs also his dere chyldren, brethren vnto his onely sonne our sauiour Christ, and inheritours for euer with him, of his eternall kingdome of heauen.

These

These great and mercifull benefites of God (yf they be well considered) do neyther minister vnto vs occasion to be ydle, and to liue without doyng any good worhes, neyther yet styreth vs, by any meanes, to do euyll thinges: but contrarywyse, if we be not desperate persons, and our hartes harder then stones, thei moue vs to render our selues vnto God wholly with al our wil, hartes, might, and power, to serue him in al good dedes, obeying his commaundementes, during our liues, to seke in all thinges his glory and honour, not our sensuall pleasures & vayneglory, euermore dreadyng wy' ngly to offend such a mercifull God, and louyng redemer, in worde, thought or dede. And the sayd benefites of God, depely considered, moue vs for hys sake also to be euer ready to geue our selues to our neyghbours, and as muche as lyeth in vs, to studye with all our endeuour, to do good to euery man. These be the fruites of the true faith, to do good (as muche as lieth in vs) to euery man. And aboue all thynges, and in all thynges, to auaunce the glory of God, of whom onely we haue our sanctification, iustification, saluation, and redemption.

To whom bee euer glory,
prayse, and honour,
worlde without
end. Amen.

Faith.

THe fyrst comminge vnto god (good Christian people) is through faith, whereby (as it is declared in the laste Sermon) we be iustified before God. And lest any man should be deceyued, for lacke of ryght vnderstandinge therof, it is diligently to be noted, that Faith is taken in the Scrypture, two maner of wayes. There is one faith, whiche in Scripture is called a dead faith: which bryngeth forth no good woorkes, but is ydle, barrayne, & vnfruitfull. And thys faith, by the holy Apostle S. James, is compared to the faith of deuyls, whiche beleue God to be true and iuste, and tremble for feare, yet they do nothing well, but all euyll. And suche a maner of faith, haue the wycked and naughtie Christian people, which cōfesse God (as S. Paule saith) in their mouth, but deny him in their dedes, being abhominable and without the right faith, and to all good woorkes reprouable. And this faith is a perswasion and beliefe in mans hart: whereby he knoweth that there is a God, and agreeth vnto all trueth of gods moste holy worde, conteyned in holy scrypture. So that it consisteth onely in beleuynge in the worde of God, ỹ it is true. And this is not properly called faith: But as he that readeth Ceasars Commentaries, beleuinge the same to be true, hath therby a knowledge of Ceasars lyfe, and notable actes, because he beleueth the Hystory of Ceasar: yet it is not properly saide that he beleueth in Ceasar,

A dead faith.

James. 2.

Titus. 1.

of

of whom he loketh for no helpe nor benefit: Euen so, he that beleueth that al that is spoken of God in the Byble, is true, and yet lyueth so vngodly, that he can not looke to enioye the promyses and benefites of God: although it may be sayde that such a man hath a faith and beliefe to the wordes of god, yet it is not properly sayd that he beleueth in God, or hath suche a fayth and trust in GOD, whereby he may surely loke for grace, mercy, and euerlasting life at Gods hande: but rather for indignation and punyshment, accordyng to the merites of hys wicked lyfe. For as it is wrytten in a booke, intituled to be of Didimus Alexandrinus: forasmuch as fayth without workes is dead, it is not now fayth: as a dead man is not a man. This dead fayth, therfore is not the sure and substanciall fayth, whiche saueth sinners. Another fayth there is in scripture, which is not (as the foresaid faith, ydle, vnfruitful, and dead, but worketh by charitie (as S. Paul declareth) Gala. v. which as the other vayne fayth, is called a dead fayth: so may this be called a quicke or lyuely fayth. And thys is not onely the common beliefe of the Artycles of our fayth, but it is also a sure truste and confidence of the mercy of god, through our Lord Iesus Christ, & a stedfast hope of al good thinges to be receiued at gods hand: & that although we, through infirmitie or temptacion of our ghostly enemye, do fall from hym by synne, yet yf we retourne agayne vnto hym by true repentaunce, that he wyll forgeue and forget our offences, for his sonnes sake our Sauyour Iesus Christ, and wyll make vs inheritours with hym, of his euer-

A lyuely fayth.

Gala.5.

laſtynge kyngdome, and that in the meane tyme vntyll that kyngdome com, he will be our protectour & defendour in al perils and daungers, what ſoeuer do chaunce: and that, though ſometime he doth ſend vs ſharpe aduerſitie, yet that euermore he wyl be a louyng father vnto vs, correctinge vs for our ſynne, but not withdrawing his mercy vtterly from vs, if we truſt in him, and commit our ſelues wholy vnto him, hange onely vppon him, and call vpon him, ready to obey and ſerue him. This is the true, liuely, and vnfaygned Chriſtian fayth, and is not in the mouth and outward profeſſion onely: but it lyueth, and ſtyrreth inwardly in the hart. And this fayth is not without hope and truſt in God, nor without the loue of GOD, and of our neyghbours, nor without the feare of God, nor without the deſyre to heare Gods worde, and to folowe the ſame in eſchewinge euyll, and doyng gladly all good workes.

Hebr. 11. This fayth (as ſaint Paule deſcribeth it) is the ſure ground & foundation of the benefites: which we ought to loke for and truſt to receiue of god, a certificat and ſure loking for them, although they yet ſenſibly appeare not vnto vs. And after this fayth: he that commeth to God, muſt beleue, both that he is, & that he is a merciful rewarder of welldoers. And nothing cōmendeth good mē vnto god ſo much, as this aſſured fayth & truſt in him. Of this fayth, thre thinges are ſpecially to be noted.

Thre thinges are to be noted of fayth. Fyrſt, that thys fayth doth not lye dead in the harte, but is lyuely and fruitefull in bryngyng forth good workes.

Second, that without it, can no good workes be done

done, that shalbe acceptable & pleasaunt to God. Thyrd, what maner of good worckes they be, that this faith doth bryng forth.

For the fyrst, as the lyght cannot be hyd, but wil shewe forth it self at one place or other: So a true faith can not be kept secret, but when occasion is offered, it wyll beake out, and shewe it selfe by good worckes. And as the lyuynge body of a man euer exerciseth such things as belongeth to a natural and liuyng body, for nourishment and preseruation of the same, as it hath nede, opportunitie & occasion: Euen so the soule that hath a lyuely faith in it, wyll bee doynge alwaye some good worke, whiche shall declare that it is liuing, and wyll not be vnoccupyed. Therefore, when men heare in the scriptures, so hygh commendations of fayth, that it maketh vs to please God, to lyue with God, and to be the chyldren of god: yf then thei phantasy, that thei be set at libertie from doynge all good worckes, and may lyue as they lust, they trifle with god and deceiue them selues. And it is a manyfest token that they be farre from hauyng the true and lyuely fayth, and also farre frō knowledge what true faith meaneth. For the verie sure and liuely Christian faith is, not onely to beleue all thinges of God whiche are conteyned in holy scripture: but also, is an earnest trust, and cōfidence in god, that he doth regarde vs: and that he is carefull ouer vs, as the father is ouer the chyld whom he doth loue: and that he wil be mercifull vnto vs: for his onely sonnes sake: and that we haue our sauiour Chryst our perpetual aduocate & Priest, in whose only merites, oblation and

Fayth is full of good worckes.

suffryng,

sufferynge, we do truste that our offences be continually washed and purged, whensoeuer we (repenting truly) do returne to him, with our whole hart, stedfastly determining with our selues, thorowe his grace, to obey and serue him, in keping his commaundementes, and neuer to turne backe agayne to sinne. Suche is the true faith that the Scripture doeth so muche commende, the which when it seeth and considereth what god hath don for vs, is also moued through continual assistence of the spirite of god, to serue & please him, to kepe his fauoure, to feare his displeasure, to continue his obedient children, shewynge thankfulnesse againe by obseruing or keping his cõmaundementes, & that freely, for true loue chiefly, and not for dread of punishment, or loue of temporal reward, considering how clerely, without our deseruings we haue receyued his mercy and pardon freely.

Abacuc.2. This true faith wyll shewe forth it selfe, & can not longe be ydle. For as it is wrytten: The iuste man doth lyue by hys fayth. He neyther slepeth, nor is idle when he shoulde wake and be well occupied. And god by his Prophete Jeremie sayth, that he is a happy and blessed man, whiche hath faith and confidence in God. For he is like a tree, set by the waterside, that spreadeth hys rotes abrode toward the moisture, and feareth not heate when it commeth: his leafe wil be grene, and wyl not cease to bringe forth his fruit. Euen so, faithful men (putting away al feare of aduersitie) wyl shewe forth the fruite of their good workes,

Jerem.17.

as occasion is offered to doe them.

The

The seconde part of the Sermon of Fayth.

YE haue heard in ỹ firſt part of this ſermō, that ther be two kindes of fayth: a dead & an vnfruitful faith, and a fayth liuely ỹ worketh by charitie. The firſte to be vnprofitable, the ſecond neceſſary for the obtainınge of our ſaluation: the which faith hath charitie alwaies ioyned vnto it, and is fruitfull, bringing forth al good workes. Now as concerning the ſame matter, you ſhal heare what foloweth. The wiſe man ſayeth: he that beleueth in God, wil hearken vnto his cōmaundementes. Eccl.32.

For if we do not ſhewe our ſelues faithfull in our conuerſatiō, the fayth which we pretend to haue, is but a fayned fayth: becauſe the true Chriſtian faith, is manyfeſtly ſhewed by good liuynge, and not by wordes onely, as S. Auguſtine ſaith: good liuyng cannot be ſeparated frō true faith, which worketh by loue. And Sainct Chriſoſtome ſaith: faith of it ſelfe is ful of good workes, as ſone as a man doth beleue, he ſhalbe garnyſhed with them. How plentifull this fayth is of good workes, and how it maketh the worke of one man more acceptable to god thē of another: S. Paule teacheth at large in the .xi. chap. to the Heb. ſaying that faith made the oblacion of Abel better, then the oblacion of Cayne. This made Noe to builde the arke. This made Abraham to forſake his countrey, and al his frendes, and to go into a far countrey, there to dwell among ſtraūgers. So did alſo Iſaac and Iacob: depēding or hanging only of the helpe and truſt, that they had in god. And whē they came to

Libro de fide of operibus. Cap. 2.

Sermo de lege & fide

Hebre. 11. Gene. 4. Gene. 6. Eccl. 44. Gene. 11.

the countrey, which god promised thē, thei would build no cities, townes, nor houses, but liued like straungers in Tentes: that might euer i day be remoued. Their trust was so much in god, that they set but litle by ani worldly thing, for that god had prepared for thē, better dwelling places in heauē of his owne faundacyon & buildyng. This fayth made Abraham ready at gods commaundement to offre his owne sonne & heire Isaac: whom he loued so well, and by whom he was promysed to haue innumerable issue: emong the which, one should be borne, in whom all nacyons shoulde be blessed: trustyng so muche in god, that though he were slayne, yet that god was able by his omnypotent power, to rayse hym from death, and performe his promise. He mistrusted not the promyse of god, although vnto his reason, euery thyng seemed contrary. He beleued verely, ỹ god would not forsake hym in dearth, & famine, that was in the countrey. And in al other daungers that he was brought vnto, he trusted euer ỹ god would be hys god, & his protectour, & defendour, whatsoeuer he sawe to the cōtrary. This faith wrought so in the hart of Moses, that he refused to be takē for kinge Pharao his doughters sonne, and to haue great inheritance in Egipt: thinking it better with the people of god to haue afflictiō & sorow, then with naughty men in sin to liue pleasantly for a time. By faith he cared not for the threatnyng of kyng Pharao, for his trust was so in god, that he passed not of the felicitie of this world, but loked for the reward to come in heauen, setting his hart vpon thinuisible god, as if he had sene him euer present

Gene. 12. Ec. 14.

Exod. 2.

before

before his eyes. By faith the childrē of Israel passed through the red sea. By faith the walles of Jerico fel downe without stroke, & many other wonderfull miracles haue ben wrought. In all good men that heretofore haue ben, faith hath brought forth their good workes, & obteyned the promises of God. Faith hath stopped the Lions mouthes: faith hath quenched the force of fyre: faith hath escaped ỹ swordes edges: Faith hath geuen weake men strength, victory in battaile, ouerthrowen the armies of infideles, rayled ỹ dead to life: fayth hath made good men to take aduersytye in good part: some haue ben mocked and whypped, bound and cast in prison: some haue lost all theyr goodes and liued in great pouertie: Some haue wandered in mountaines, hilles, and wildernes: some haue ben racked, some slaine, some stoned, some sawen, some rente in pieces, some headed, some brente without mercy, & would not be delyuered because they loked to rise againe, to a better state. Exod. 14. Iosue. 6. Daniel. 6. Daniel. 3.

All these fathers, martyrs, and other holy men, (whom. S. Paule spake of) had their fayth surely fixed in god, whē al the world was against them. They did not onely know god to be the Lord, maker and gouernour of al mē in the world: but also they had a special cōfidence and trust, that he was & would be their god, their cōforter, ayder, helper, mainteyner, and defendour. This is the christian faith, which these holy men had, & we also ought to haue. And although thei were not named Christiā men, yet was it a Christiā faith that thei had. for they loked for all benefytes of God the father through the merites of his sōne Jesu christ, as we

now do. This difference is betwene them and vs, for thei loked when Christ should come, and we be in the time when he is come. Therfore saith. S. Augustine: the time is altered & chaūged, but not the fayth. For we haue both one fayth in one Christ. The same holy ghost also that we haue, had they, saith. S. Paule. For as the holy ghost doeth teach vs to trust in god, and to call vpon him as our father: so did he teach them to say, (as it is written:) Thou lorde, art our father & redemer, & thy name is without begynning, & euerlastyng. God gaue them then grace to be hys chyldren, as he doth vs nowe. But now by the commyng of our sauyour Christe, we haue receyued more aboundantly the spirit of god in our heartes, wherby we may conceiue a greater fayth and a surer trust, then many of them had. But in effect thei & we be all one: we haue the same fayth that thei had in god, and thei the same, that we haue. And. S. Paul so much extolleth their fayth, because we shold no lesse, but rather more, geue our selues wholi vnto Christ, both in profession & lyuing now when Christ is come, thē the old fathers dyd before his cōming. And by al the declaratiō of S. Paul, it is euidēt, that the true, liuely, & christiā fayth, is no dead, vain or vnfruitfull thinge, but a thinge of perfect vertue, of wonderful operacion or worching & strength, bringyng furth al good mocions and good workes.

In John tra. 45.

1. Cor. 4.

Esay. 63.

All holy scripture agreably beareth witnes, that a true liuely fayth in Christ, doth bring furth good workes, & therfore euery man must examine & try himselfe diligentli, to know whether he haue the same true liuely fayth in his heart vnfaynedly, or not,

not, whiche he shall knowe by the fruytes therof. Many that professed ỹ fayth of Christ, wer in this erro:: that they thought they knew god & beleued in him, whē in their life they declared the contrary: which erro:, sainct John in his first Epistle cō- 1. John. 2.
futing, writeth in this wise: herby we ar certified that we knowe god, if we obserue his cōmaūdemēs. He that saith he knoweth god, and obserueth 1. John. 3.
not his commaundementes, is a liar, & the trueth is not in him. And again he saith: whosoeuer sin- 1. John. 3.
neth, doth not see god, no: know hym: let no man deceiue you, welbeloued childre. And moreouer he 1. John. 3.
saith: hereby we know that we be of the trueth, & so we shal perswade our hartes before him: fo: if our owne heartes reproue vs, God is aboue oure heartes, & knoweth al thinges. Welbeloued, if our hartes reproue vs not, then haue we cōfidence in god, and shal haue of him whatsoeuer we aske, because we kepe his cōmaundementes and do those 1. John. 3.
thinges that please him. And yet further he saith: Euery man that beleueth that Iesus is Christ, is borne of god, & we know that whatsoeuer is born 1. John. 5.
of god, doth not sinne: but the generatiō of God, purgeth him, and the deuil doth not touche hym. And finally he concludeth, and shewing the cause why he wrote thys Epystle, sayth: fo: thys cause haue I thus writē vnto you, that you may know that ye haue euerlastyng lyfe, which do beleue in 3. John. 1.
the sonne of God. And in his thirde Epistle, he confirmeth the whole matter of faith and worthes, in few wordes, saying: he that doth well, is of god: & he that doth euil, knoweth not god. And as sainct John saith: that as the liuely knowledge, & fayth

of god, bringeth furth good workes: so saith he
likewise of hope and charitye, that they cannot
stand with euil liuing. Of hope he wryteth thus:
1.Iohn.3. we know that when god shall appeare, we shalbe
like vnto hym, for we shall see him, euen as he is.
And whosoeuer hath this hope in him, doth puri-
2.Iohn.2. fye himselfe, lyke as God is pure. And of charyti
he sayeth these wordes: he that doth kepe gods
word, or cõmaundement, in him is truely the per-
1.Iohn.5. fect loue of God. And agayne he saith, this is the
loue of god, that we should kepe his commande-
mentes. And. S. Iohn wrote not this, as a subtil
sayinge deuysed of hys owne phantasie: but as a
most certayne and necessary trueth, taught vnto
him by Chryst himselfe: the eternal & infallible ve-
ritie, who in many places doeth most clerely af-
firme, that faith, hope & charytie, cannot consyst
or stand without good & godly workes. Of fayth
Iohn.3. he saith: He that beleueth in the sonne, hath euer
1.Iohn.5. lasting life: but he that beleueth not in the sonne
Iohn.6. shal not see that life, but the wrath of god remay-
neth vpõ hym. And the same he confirmeth with
a double othe, saying: forsothe & forsoth, I say vn-
to you, he that beleueth in me, hath euerlastyng
life. Now, forasmuch as he ẏ beleueth in Chryst
hath euerlasting life, it must nedes consequently
folow, ẏ he that hath this fayth, muste haue also
good workes, and be studyous to obserue gods
commaundementes obedientiy. For to them that
haue euil workes, and leade their life in dysobedi-
ence, and transgression or breaking of Gods com-
Mat.25. maundementes, without repentaunce: perteyn-
neth not euerlastyng lyfe, but euerlastyng death.

as Chryst hymselfe saith: They that do well, shall go into life eternall, but they that do euil, shal go into the euerlasting fyre. And agayne he saith: I am the fyrst letter and the last, the beginning and the ending: to hym that is a thrist, I will geue of the wel of the water of life frely: he that hath the victory, shall haue all thynges, and I wyl be hys God, & he shalbe my sonne, but they that be fearefull: mistrustyng god & lacking faith, they that be cursed people and murderers, and fornicatours, and sorcerers, and Idolatours, and all liers shall haue their porcion in the lake, that burneth with fyre and brimstone, whiche is the seconde death. And as Chryst vndoubtedly affirmeth, that true faith bringeth forth good workes: so doth he saye likewyse of charytie. Whosoeuer hath my commaundementes and kepeth them, that is he that loueth me. And after he saith: he ỹ loueth me will kepe my worde, and he that loueth me not, kepeth not my wordes. And as the loue of God is tryed by good workes, so is the feare of god also, as the wyse man saith: the dreade of god putteth awaye sinne. And also he sayeth: he that feareth god will do good workes.

1 Joca. 21.

Charitye bryngeth furth good woorkes.

John. 14.

John. 14.

Eccle. 1. Eccle. 15.

The Thyrde part of the Sermon of Fayth.

YOu haue hard in ỹ second part of this sermon, that no man should think ỹ he hath ỹ liuely fayth which scripture cõmaũdeth, whẽ he lyueth not obedyẽtly to goddes lawes. For al good workes spryngе out of that fayth. And also it hath been declared vnto you by examples, that faith maketh men stedfast, quiet,

quiet, & pacient in al afflictyō. Now as cōcernyng the same matter, you shal here what foloweth. A man may sone deceiue hymselfe, and thinke in his owen phantasie, that he by faith knoweth god, loueth him, feareth him, & belongeth to hym, when in very dede he doth nothing lesse. For the trial of al these thinges is a very godly & christian life. He that seketh his hearte set to seke gods honor, and studieth to know the wil and commaundementes of God, and to frame himselfe therunto, & leadeth not hys lyfe after the desyre of hys owne flesshe, & serue ỹ deuil by sin, but setteth his minde to serue god, for gods owne sake, & for his sake also to loue al his neighbours, whether thei be frendes or aduersaries, doyng good to euery man (as opportunitie serueth) & wyllyngly hurting no man: suche a man maye well reioyce in god, perceyuing by the trade of his life, that he vnfaineedly hath ỹ right knowledge of god, a liuely fayth, a stedfast hope, a true and vnfained loue & feare of god: but he that casteth away the yoke of gods commaundemētes from his necke, & geueth himselfe to liue without true repentaūce, after his owen sensual mind and pleasure, not regarding to know gods worde, and much lesse to liue according therunto: such a man clereli deceiueth himself, & seeth not his owen herte if he thinketh that he either knoweth god, loueth him, fereth him, or trusteth in him. Some peraduēture phātasy in themselues that thei belong to god, although they liue in sin, & so they come to the church and shew thē selues as gods derr chyldre. But. S. Iohn saith plainli: If we sai ỹ we haue any company with god, and walke in darkenes, we do

1. Iohn. 1.

lye

lye, Other do bainely thinke that they knowe and loue god, although they passe not of the cõmaundements. But S. John saith clerely: he that saith I knowe God, & kepeth not his cõmaundements, he is a lyer. Some falsely perswade them selues, ý they loue god, whē they hate theyr neighbours: But S. John saith manifestly: yf any man say I loue God, and yet hateth his brother, he is a lyer. He that saith that he is in the lyght & hateth his brother, he is styl in darkenes. He that loueth his brother, dwelleth in the light, but he that hateth his brother is in darknes, & walketh in darkenes and knoweth not whyther he goeth: For darknes hath blinded his eyes. And moreouer he saith: here by we manifestly knowe the children of god from the childrē of the deuyl. He ý doth not righteously is not the child of god, nor he ý hateth his brother Deceiue not your selues therefore, thinking that you haue faith in God, or that you loue god, or do trust in him, or do feare him, whē you liue in sin: for then your vngodly & sinfull life declareth the contrary, whatsoeuer you say or think. It perteineth to a christian man to haue this true christen faith, & to trye hymselfe whether he hath it or no, & to know what belongeth to it, and how it doth worke in hym. It is not the worlde that we can trust to, the world & all that is therin is but vanitie. It is god that must be our defence & protectiõ against all tẽptacion of wickednes & sinne, errors superstitiõ, idolatry & al euyl. If al the world wer on our side & god against vs, what coulde ý world auayle vs? Therfore let vs set our whole fayth & trust in god, & nether the world, the deuyl, nor al ý

1. Ioh. ii.

1. Ioh. iii

1. Ioh. ii.

1. Ioh. ii.

power of thē shal preuail against vs. Let vs therfore (good christian people) trye and examine our faith what it is: let vs not flatter our selues, but loke vpon our workes, and so iudge of our fayth what it is. Christ himselfe speaketh of this matter & saith: the tree is knowen by the fruit. Therfore let vs do good workes, and therby declare our faith to be the liuely christiā faith. Let vs by such vertues as ought to spring out of faith, shew our electiō to be sure & stable as S. Peter teacheth. Endeuor your selues to make your calling & choosing certaine by good workes. And also he saith, minister or declare in your faith vertue in vertue, knowledge in knowledge, temperance in tēperance, patience againe in pacience, godlynes in godlynes, brotherly charitie in brotherly charitie, loue. So shall we shew in dede that we haue the very lyuelye christian faith, & may so both certifie our conscience the better that we be in the right faith, & also by these meanes confirme other mē. If these fruites do not folow, we do but mocke with god, deceiue our selues & also other men. Well may we beare the name of Christen men, but we do lacke the true faith that doth belong therunto: for true faith doth euer bring foorth good workes, as S. James saith: shewme thy faith by thy dedes. Thy dedes and workes must be an open testimonial of thy fayth: otherwyse thy faith being wout good workes, is but the deuyls faith, ỹ faith of ỹ wicked, a phātasy of faith, & not a true christen faith. And like as the deuils & euyl people be nothing ỹ better for their coūterfeit faith, but it is vnto thē the more cause of damnation: so they ỹ be christened & hau

Matth. 12.

1. Pet. 1.

James 2.

haue receiued knowledge of god & of Chriſtes merites, and yet of a ſet purpoſe do liue ydelly, without good workes, thinkynge the name of a naked faith to be either ſufficient for them, or els ſetting their minds vpon vayne pleaſures of this world, do lyue in ſynne without repentaunce, not vtteryng the fruites that do belonge to ſuch an hygh profeſſion: vpon ſuch preſumpteous perſons, and wylfull ſinners, muſte nedes remayne the great vengeaunce of God, and eternall punyſhment in hell prepared for the deuyll and wicked lyuers.

Therfore, as you profeſſe the name of Chriſt (good chriſtian people) let no ſuch phantaſy and imaginatiō of faith at any time begile you; but be ſure of your faith, try it by your lyuyng, loke vpon the fruites that commeth of it, marke the increaſe of loue and charitie by it towardes God and your neighbour, and ſo ſhal you perceiue it to be a true liuely faith. If you fele and perceyue ſuch a faith in you, reioyce in it; and be diligent to maintaine it and kepe it ſtil in you: let it be dayly increaſing and more and more, by well worknyng, and ſo ſhal you be ſure, that you ſhal pleaſe god by this faith: and at the length (as other faythfull men haue done before) ſo ſhall you (when his wyll is) come to him, and receyue thende and fynall reward of your fayth (as S. Peter nameth it) the ſaluation of your ſoules: the whiche God graunt vs, that hath promyſed the ſame vnto his faythfull. 1. Peter. i.

To whom be all honour and glory,
world without ende.
Amen.

IN the last Sermon was declared vnto you, what the liuely and true faith of a Christian man is: that it causeth not a man to be ydle, but to be occupyed in bringing forth good workes as occasion serueth.

No good worke can be done without fayth.

Nowe by Gods grace shalbe declared the second thing that before was noted of fayth, that without it can no good woorke be done accepted and pleasaunt vnto GOD. For as a braunche can not beare fruite of it selfe (saith our Sauiour Christ) except it abyde in the vyne, so can not you except you abyde in me: I am the vine, and you be the braunches: he that abydeth in me, and I in hym, he bringeth forth much fruit: for without me you can do nothyng. And S. Paule proueth, the Eunoch had fayth, because he pleased god. For without faith (saith he) it is not possible to please god. And agayne to the Roma. he sayth: whatsoeuer worke is done without faith, it is sinne. Faith geueth life to the soule: and they be as much dead to god that lack faith, as they be to the world whose bodies lacke soules. Without faith al that is don of vs, is but dead before God, although the worke seme neuer so gay & glorious before man. Euen as the picture grauen or painted is but a dead representacion of the thing it self, & is without life, or any maner of mouinge: so be the workes of all vnfaythful persons before God. They do appeare to be liuely workes, and in dede they be but dead, not auayling to the euerlasting lyfe: They be but shadowes & shewes of lyuely & good thynges, and not

John. 15.

Hebre. 11.

Rom. 14.

not good & liuely thinges in dede. For true fayth doth geue life to the workes, and out of such faith come good workes, that be very good woorkes in dede, & without, no worke is good before God, as saith S. Augustin: We must set no good woorkes before fayth, nor thynke that before fayth a man may do ani good worke: for such works, although thei seme vnto mē to be praise worthy, yet in dede they be but vaine, & not alowed before God. They be as the course of a Horse that runneth out of the wai, which taketh great labour but to no purpose. Let no man therfore (sayth he) reckon vpon his good workes before his fayth: Whereas fayth was not, good workes were not: The intent (saith he) maketh the good workes, but fayth must gyde and order thentent of man. And Christ sayth: yf thine eye be nought, thy whole bodye is full of darkenes. The eye doth signifie the intent (sayth S. Augustine) wherwith a man doth a thing. So that he, whiche doth not hys good workes with a godly entent & a true faith, that worketh by loue: the whole body beside (that is to say) al the whole number of his workes is darke, & there is no light in them. For good dedes be not measured by the factes themselues, & so descerned from vyces, but by the endes & ententes, for ỹ which they be done. If a Heathen man cloth the naked, fede ỹ hungry and do such other like works: yet because he doth them not in fayth, for the honour & loue of God, they be but dead, vayne & fruitles workes to him.

In prefatt. Psalm. 31.

Math. 6.

In prefatt. Psalm. 31.

Faith is it, that doth commend the word to god: (for as S. Augustine saith) whether thou wyt or no, that worke that cōmeth not of faith is nought

where the fayth of Chriſt is not the foundation,
there is no good worke, what building ſo euer ye
make. There is one worke in the which be al good
workes, that is fayth, which worketh by charitie:
yf thou haue it, thou haſt the ground of all good
workes. For the vertues of ſtrength, wiſdome, ti-
peraunce, and iuſtice be al referred vnto this ſame
fayth. Without this fayth we haue not them, but
only the names & ſhadowes of them (as S. Augu-
ſtine ſaith.) Al the life of them that lacke the true
fayth, is ſinne, & nothing is good without him:
is the aucthour of goodnes: where he is not, there
is but fained vertue, although it be in ỹ beſt wor-
kes. And S. Auguſtine declaring this verſe of the
Pſalme: The Turtle hath found a neſt, where ſhe
may kepe her yonge byrdes: ſaith, that Iewes, he-
retikes & pagans, do good workes, they cloth the
naked, fede the poore, & do other workes of mercy,
but becauſe thei be not done in ỹ true fayth, there-
fore the birdes be loſt. But if thei remaine in fayth
then fayth is the neſt & ſafegarde of their birdes,
is to ſay, ſafegarde of their good workes, that the
reward of them be not vtterly loſt. And this mat-
ter (which S. Auguſtine at large in many bokes
diſputeth). S. Ambroſe cõcludeth in few wordes,
ſaying: he that by nature would withſtand vyce,
eyther by natural wyl or reaſon, he doth in vain
garniſhe the time of thys life, & atteyneth not the
very true vertues, for without the worſhipping
of the true god, that which ſemeth to be vertue is
vice. And yet moſt plainly to this purpoſe, writeth
S. John Chriſoſtome in this wiſe: you ſhal finde
many which haue not ỹ true fayth, & be not of the

Deuo cati Gentium li.i.cap.iii.

In ſermone de fide, lege, & ſpiritu ſancto

flocke

flocke of Chriſt, & yet (as it appeareth) they floriſh in good workes of mercy: you ſhal find thē full of pietie, compaſſion, & geuen to iuſtice: and yet for all that they haue no fruit of their workes, becauſe the chief work lacketh. For whē the Iewes aſked of Chriſt what they ſhould do to worke good workes, he anſwered: this is the worke of God, to beleue in hym whom he ſent: ſo that he called faith the work of god. And aſſone as a man hath faith, anone he ſhal floriſhe in good workes: for faith of it ſelfe is full of good workes, & nothyng is good without faith. And for a ſimilitude, he ſaith that thei which gliſter & ſhine in good works without faith in god, be lyke dead men, which haue goodly and precious tombes, & yet it auayleth them nothing. Faith may not be naked wout good workes for then it is no true faith: and when it is adioyned to workes, yet it is aboue the workes. For as men that be very men in deede, firſt haue lyfe, and after be norysched: ſo muſt our faith in Chriſte go before, & after be noriſhed with good workes. And lyfe may be without norychement, but noriſhmēt can not be without life. A man muſt nedes be noriſhed by good workes, but firſt he muſt haue faith he that doth good dedes, yet wout faith he hath no lyfe. I can ſhewe a man that by faith without workes lyued, and came to heauen, but without fayth, neuer man had lyfe. The thiefe that was hanged whē Chriſte ſuffred dyd beleue only, and the moſt merciful God iuſtified him. And becauſe no man ſhall ſaye agayne that he lacked tyme to do good workes, for els he would haue done them: trueth it is, and I wyl not contend there-

Iohn. 6.

in,

in, but this I wyll surely affirme, that faith only saued hym. If he had liued & not regarded fayth and the woꝛkes therof, he shulde haue lost his saluation agayne. But this is the effecte that I say that faith by it self saued him, but woꝛkes by themselues neuer iustified any mā. Here ye haue had the mynde of S. Chꝛisostome, whereby you may perceiue that neyther fayth is without woꝛkes (hauyng opoꝛtunitie thereto) noꝛ woꝛkes can auayle to euerlastyng lyfe without fayth.

The seconde part of the Sermon of good woꝛkes.

OF thꝛee thynges which were in the foꝛmer Sermon specially noted of lyuely faith, two be declared vnto you. The first was, that faith is neuer idle without good woꝛkes, when occasion serueth. The seconde, that good woꝛkes acceptable to God can not be done without fayth. Nowe we go foꝛth to the thyꝛde part, that is: What manner of woꝛkes they be which spꝛyng out of true faith, and leade faithfull men vnto euerlastyng lyfe.

What woꝛkes they are that spꝛyng of fayth.

This can not be knowen so well, as by our sauyour Chꝛist hym selfe, who was asked of a certaine great man the same question. What woꝛkes shall I do (sayde a Pꝛince) to come to euerlastyng lyfe? To whom Iesus answered: If thou wilt come to the euerlasting life, kepe the commaundementes.

Math. xix.

But the Pꝛince not satisfied herewith, asked farther: which commaūdementes? The Scribes and Phariseis had made so many of theyꝛ own lawes and tradittions to bꝛyng men to heauen, beside Goddes commaundementes, that this man was

Math. xix.

in

in doubte whether he shoulde come to heauen by those lawes and tradicions, or by the lawe of god, & therfore he asked Christ which commaundementes he meant. Wherunto Christ made him a plaine aunswer, rehearsing the cõmaundementes of god saying: Thou shalt not kyl, thou shalt not commit adultry, thou shalt not steale, thou shalt not beare false witnesse, honor thy father and mother, and loue thy neighbours as thy selfe. By which words Christ declared that the lawes of God be the very way that doth leade to euerlastyng lyfe, & not the tradicions and lawes of men. So that this is to be taken for a most true lesson taught by Christes owne mouth, that the workes of the morall commaundementes of God, be the very true workes of fayth, which leade to the blessed lyfe to come. But the blindnes and malice of man, euen from the beginning, hath euer ben ready to fall from Goddes commaundementes. As Adam the first man, hauyng but one cõmaundement, that he should not eate of the fruit forbidden, notwithstanding gods cõmaundement, he gaue credite vnto the woman, seduced by the subtyle perswasion of the serpent, and so folowed his owne wyll, and left gods commaundement. And euer sence that tyme, all that came of him hath ben so blinded through original sinne, that they haue ben euer readye to fall from god and his lawe, and to inuent a newe way vnto saluation by workes of their owne deuise: so much that almoste all the worlde forsakyng the true honour of the onelye eternall lyuyng God, wandred about theyr owne phantasies, worshyppyng some the Sunne, the Moone, the Sterres, some Iupi-

Math. 19.

The workes that leade to heauen, be the workes of gods cõmaundementes.

Manfrom his fyrste falling frõ gods commaundementes, hath euer ben ready to do the lyke, and to deuyse workes of his owne phantasy to please god withal.

ter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, & other dead men and women. Some therwith not satisfied, worshypped diuers kyndes of beastes, byrdes, fyshe, foule, and serpentes: euery countrey, towne, and house in many beyng deuided, & settyng vp images of such thynges as they lyked, and worshyppyng the same.

The deuices & idolatry of the gentyles.

Such was the rudenes of the people, after they fell to theyr owne phantasies, and left the eternall liuing God and his commaundementes, that they deuised innumerable images & gods. In which error and blyndnes they dyd remayne, vntyll such tyme as almyghtie God, pitying the blyndnesse of man, sent his true prophet Moises into the worlde to reproue and rebuke this extreme madnesse, and to teache the people to know the only lyuyng god and his true honor and worship. But the corrupt inclination of man was so much geuen to folowe his owne phantasies (and as you woulde saye) to fauour his owne byrde that he brought vp hymselfe, that at the admonitions, exhortacions, benefites, & threatninges of God, coulde not kepe hym from such his inuentions. For notwithstandyng all the benefites of God shewed vnto the people of Israell, yet when Moses went vp into the mountayne to speake with almightie God: he had tarryed there but a fewe dayes, when the people began to inuent new gods. And as it came in their heades they made a calfe of gold, & kneled down and worshipped it. And after ỳ they folowed the Moabites and worshypped Beelphegor the Moabites God. Reade the boke of Judges, the bokes of the kinges and the prophetes, & there shal you fynd howe vn-

The deuices & idolatry of the Israelites

Exod. 22.

stedfast

stedfast the people were, how full of inuentions, & more ready to runne after theyr owne phantasies then Gods most holy commaundementes. There shal you reade of Baal, Moloch, Chamos, Mechō, Baalpeor, Astaroth, Beel, the Dragon, Priapus, the brasen Serpent, the twelue signes, and many other, vnto whose images the people with greate deuocion inuented pilgrimages, precious decking and sensyng them, kneelyng downe and offering to them, thinking that an hygh merite before God, & to be esteemed aboue the preceptes & cōmaundementes of God. And where at that tyme god cōmaunded no sacrifice to be made but in Ierusalem only, they did cleane contrary, makyng alters and sacrifices euery where, in hylles, in woodes, & in houses, not regardyng Gods commaundementes, but estemyng their owne phantasies and deuocion to be better then they. And the error hereof was so spred abrode, that not onely the vnlearned people, but also the Priestes and teachers of the people, partly by glory & couetousnesse were corrupted, & partly by ignorannce blyndely deceaued with the same abhominations: So much that kyng Achab hauyng but only Helias a true teacher and minister of God, there were eyght hundred and fyftye Priestes that perswaded hym to honor Baall, and to do sacrifice in the wods or groues. And so continued that horrible error, vntyll the three noble kynges, as Iosaphat, Ezechias, and Iosias, gods chosen ministers, destroyed the same clearely, and brought againe the people from such theyr fayned inuentions, vnto the very commaundementes of God, for the which thyng theyr immortal reward

and glory doth & shall remaine with god for euer.

Religions and sectes among the Iewes.

And beside the forsaide inuentions, the inclination of man to haue his owne holy deuocions, deuised new sectes & religions, called Pharises, Saduceis, and Scribes, with many holye and godly tradicions & ordinaunces (as it semed by the outwarde apparaunce and goodly glysteryng of the workes) but in very dede all tendyng to Idolatry, superstition, and hipocrisie: their heartes within beyng full of malice, pryde, couetousnes, and all wickednes. Against which sectes, and their pretensed holynesse Christe cryed out more behemently, then he did agaynst any other persons, saying and often rehearsynge these wordes: Woe be to you Scribes & Pharisei, ye hypocrites, for you make cleane the vessell without, but within you be full of rauine and fylthynesse: thou blynde Pharisey & hipocrite, first make the inward part cleane. For notwithstandyng all the goodly tradicions & outward shewes of good workes deuysed of their owne imagination, wherby they appeared to the worlde most religious and holy of al men: yet Christ (who sawe their heartes) knew that they were inwardly in the syght of God most vnholy, most abhominable, and fartheste from God of all men. Therfore said he vnto them: Hipocrites, the Prophete Esay spake full truely of you when he sayd: This people honour me with their lyppes, but their hearte is farre from me. They worshyp me in vayne, that teache doctrines and commaundementes of men: For you leaue the commaundementes of God, to kepe your owne tradicions.

Math.23.

Math.15. Esay.29.

And though Christe sayde, they worshyp God in vayne

bayne that teache doctrines and cõmaundements of men: yet he meant not therby to ouerthrow all mens cõmaundementes, for he him selfe was euer obedient to the Princes and theyr lawes, made for good order and gouernaunce of the people: but he reproued the lawes and tradicions made by the Scribes & Phariseys, which were not made onely for good order of the people (as the Ciuill lawes were) but they were set vp so high, that they were made to be a right and pure worshyppyng of God, as they had ben equall with gods lawes, or aboue them: for many of Gods lawes could not be kepte, but were fayne to geue place vnto them. This arrogancie god detested, that man shuld so aduaunce his lawes, to make them equall with gods lawes, wherin the true honoring & right worshyppyng of God standeth, and to make his lawes for them to be left of. God hath appoynted his lawes, wherby his pleasure is to be honoured. His pleasure is also, that all mens lawes beyng not contrary to his lawes, shalbe obeyed and kept, as good and necessarye for euery common weale, but not as thynges wherin principally his honor resteth. And all Ciuyl and mans lawes, eyther be or shoulde be made to bryng in mẽ the better to kepe gods lawes: that consequently or folowynglye God shoulde be the better honored by them. Howebeit, the Scribes & Phariseis wer not content that theyr lawes shuld be no higher estemed then other positiue and ciuyl lawes, nor wold not haue them called by the name of other temporal lawes, but called them holy and godly tradicions, and woulde haue them estemed not onely for a ryght and true worshipping of god

Mannes lawes must be obserued and kept but not as gods lawes

as

(as gods lawes be in dede:) but also to be the most
Holy traditions were esteemed as gods lawes. hygh honozyng of God, to the which the cõmaun-
dementes of God shoulde geue place. And foz this
cause did Chzist so vehemently speake agaynst thẽ
saying: your tradicions which men esteme so hygh
Holynesse of mans deuyce is commonly occasion that god is offended Math.12. be abhomination befoze God. Foz commonly o
such tradicions foloweth the transgression oz bzo-
kyng of Gods commaundementes, and a moze de-
uocion in the kepyng of such thynges, and a grea-
ter conscience in bzeakyng of them, then of the cõ-
maundementes of God. As the Scribes and Phy-
rises so superstitiously and scrupulously kepte th
Sabboth, that they were offended with Chzist be-
cause he healed sicke men: and with his Apostles
because they (beyng soze hungrye) gathered th
eares of cozne to eate vpon that day. And becaus
his disciples washed not theyz handes so often a
the traditions required, the Scribes and Phary-
Math.15. seys quareled with Chzist, saying: Why do thy dis-
ciples bzeake the tradicions of the seniours? Bu
Chzyst layde to theyz charge, that they foz to kep
theyz owne traditions, dyd teach men to bzeke th
very cõmaundementes of god. Foz thei taught th
people such a deuotiõ, that they offred their good
into the treasure house of the Temple, vnder th
pzetence of gods honour, leauyng theyz fathers
mothers (to whom they were chiefely bounde) vn
holpen: and so they bzake the commaundement
of God to kepe theyz owne tradicions. They est
med moze an othe made by the gold oz oblation i
the temple, then an othe made in the name of go
hym selfe, oz of the temple. They were moze stud
ous to pay their tithes of smal thinges, then to d
th

the greater thynges cõmaunded of god, as workes of mercy, or to do iustice, or to deale sincerely, vprightly, and faithfully with God and man: these (saith Christ) ought to be done, and the other not left vndone. And to be short, they were of so blynd iudgement, that they stumbled at a strawe, and leaped ouer a blocke. They woulde (as it were) nycely take a flye out of theyr cuppe, and drynke downe a whole Camell. And therfore Christ called them blynde guides, warnyng his disciples from tyme to tyme, to eschewe theyr doctrine. For although they semed to the worlde to be moste perfect men both in lyuyng and teachyng: yet was theyr lyfe but hipocrisie, and theyr doctrine but soure leauen, mingled with superstition, idolatry, and ouerwhart iudgement: settyng vp the traditions and ordinaunces of man, in the steade of Gods commaundementes. Mathæ. 23.

¶ The thirde part of the Sermon of good workes.

That all men myght ryghtly iudge of good workes, it hath ben declared in the seconde part of this Sermon, what kyndes of good workes they be that god wold haue his people to walke in, namely suche as he hath commaunded in his holy Scripture, and not suche workes as men haue studyed out of theyr owne brayne, of a blynde zeale and deuotion, without the worde of GOD. And by mistakynge the nature of good workes, man hath moste hyghlye displeased

displeased God, and hath gone from his wyll and commaundement. So that thus you haue hard howe much the worlde from the begynnyng vntyll Christes tyme, was euer ready to fall from the co maundementes of God, & to seke other meanes t honor and serue hym, after a deuotion founde ou of their owne heades: & howe they dyd set vp ther owne tradicions, as high or aboue gods cōmaun dementes, which hath happened also in our time (the more it is to be lamented) no lesse then it dy among the Iewes, and that by the corruption, a at the least by the negligence of them that chiefe ought to haue preferred Gods commaundement and to haue preserued the pure and heauenly doc trine left by Christ. What man hauyng any iudg ment or learnyng, toyned with a true zeale vnt God, doth not se and lament, to haue entred int Christes religion, such false doctrine, superstition idolatry, hipocrisie, and other enormities & abu ses, so as by lyttle and lyttle, through the soure leuen therof, the sweete breade of Gods holy word hath ben much hyndered and layde aparte. Neu had the Iewes in theyr most blyndenesse so many pilgrimages vnto Images, nor vsed so muche kne lyng, kyssyng, and sensyng of them, as hath be vsed in our tyme.

Sectes & religion amonges christian men.

Sectes & fayned religions were neither the lest part so many amonge the Iewes, nor more superstitiously and vngodly abused, then of late dayes they haue ben among vs. Which sectes and religions had so many hipocriticall & fayned workes t their state of religiō (as they arrogantly named it) & their lampes (as they said) ran always ouer, abu

to satisfie, not only for their own sinnes, but also for al other their benefactors, brothers and sisters of religion, as most vngodly and craftely they had perswaded the multitude of ignorant people: keepynge in diuers places (as it were) martes or markettes of merites, being ful of theyr holy reliques, ymages, shrynes, and workes of ouerflowynge aboundance, ready to be sold. And al thinges which thei had were called holy holy Coules, holy gyrdeles, holy Pardons, Beades, holy Shoes, holy Rules, and al ful of holynes. And what thinge can be more folyshe, more superstitious, or vngodly, then that men, women and chyldren, shoulde weare a Friers coate, to delyuer them from agues or pestylence: or when thei die, or whē thei be buried, cause it to be cast vppon them in hope thereby to be saued: whiche superstition, although (thankes be to God) it hath bene litle vsed in this Realme, yet in diuers other realmes, it hath bene, and yet is vsed both amonge many, both learned and vnlearned. But to passe ouer the innumerable superstitiousnes that hath ben in straunge apparel, in scilence, in dormitory, in cloyster, in chapter, in choyse of meates and in drinkes, and in suche lyke thinges, let vs consider, what enormities and abuses haue bene, in the three chiefe principall poyntes, which they called the thre essencialles, or thre chiefe foundations of religion, that is to say, obedience, chastitie, and wylfull pouertie.

First vnder pretence or colour of obedience to their father in religion (which obedience they made thē selues) thei were made fre by their rules & canons from the obedience of their naturall father & mo-

The three chiefe vowes of religion.

ther, and from the obedience of Emperour & king & al temporal power, whom of very duetie by gods lawes, they were bounde to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their professions chastitie was kept, it is more honestly to passe ouer in silence, and let the world iudge of that, which is well knowen, then with vnchast wordes, by expressynge of theyr vnchast life, to offende chast and godly eares. And as for theyr wylfull pouertie, it was such, that when in possessions, iewels, plate, riches, thei were equal or aboue marchantes, gentlemen, Barons, Erles, & Dukes: yet by thys subtile sophistical terme proprium in communi, ỹ is to say proper in common, thei mocked the world, perswading, that notwithstandyng all their possessions, riches yet thei kept their vowe and were in wilfull pouertie. But for al their riches, thei might neuer helpe father nor mother, nor other that were in dede very nedy and poore, without the lycence of their father Abbot, Prior, or Warden. And yet they might take of euery man, but thei might not geue ought to any man, no, not to theim whom ỹ lawes of god bound them to helpe. And so through their traditions & rules, the lawes of God coulde beare
Math. 15. no rule with them. And therfore of them myght be moste truely said, that which Christ spake vnto the Phariseis: you breake the commaundementes of God by your traditions: you honour God with your lippes, but your hartes be far from him. And the longer prayers thei bled by day & by night vnder pretence or colour of such holines, to get the favour of widowes & other simple folkes, that they

myght synge Trentals and seruyce for theyr husbandes and frendes, and admit or receiue them into their prayers: the more truly is verified of them the saying of Chryst: Woe be to you Scribes and Pharisels, Hypocrites, for you deuour Widowes houses, vnder color of long prayers: therfore your damnation shalbe ỹ greater. Wo be to you scribes and Pharisels, Hipocrites, for you go about by sea and by lande, to make moe Nouices and newe brethren, and when they be let in or receaued of your sect, you make them the childzen of hel, worse then your selues be. Honour be to GOD, who dyd put light in the hart of his faithfull and true minister of most famous memory, King Henry the. viii. and gaue him the knowledge of his word, & an earnest affection to seke his glory, and to put away al such superstitious and Pharisaical sectes by Antichryst inuented, and set vp agayne the true word of god, and glory of his most blessed name: as he gaue the like spirite vnto the most noble and fauous Princes Iosaphat, Iosias, and Ezechias. God graunt al vs the Quenes highnes faithfull & true subiectes, to fede of the swete and sauory bread of Gods owne word, & (as Chryst commaunded) to eschewe all our pharisaical and papistical leauen of mans fayned religion. Whiche, although it were before God moste abhominable and contrary to Goddes commaundementes, and Chrystes pure religion, yet it was praysed to be a moste godly lyfe, and highest state of perfection. As though a mã might be more godlye and more perfect by keppynge the rules, traditions and professions of men, then by keping the holy commaundementes of God. And Math. 24.

briefly to passe ouer the vngodly & counterfeite re-
ligions, let vs rehearse some other kyndes of pa-
pistical superstitions and abuses, as of Beades, of
Lady psalters and Rosaries. of. xv. Dos. of. C. Ber-
nardes vearses, of S. Agathes letters, of Purga-
torye, of Halles satisfactory, of Stacions & Iubi-
lies, of sayned Reliques, of halowed Beades, Bel-
les, Bread, Water, Palmes, Candels, Fire. and such
other, of Superstitious fastynges, of fraternities
or brotherheades, of pardons, with such lyke mar-
chaundise: whiche were so estemed and abused to
the great preiudice of Gods glory and commaun-
dementes, that thei were made most high and most
holy thinges, whereby to attayne to the euerlast-
yng lyfe, or remyssyon of synne: yea also, vayne in-
uentions, vnfruitfull ceremonyes, and vngodly
lawes, decrees and counsels of Rome, were in such
wise aduaunced, that nothyng was thought com-
parable in auctoritie, wisdome, lerning and god-
lines vnto them. So that the lawes of Rome (as
they said) were to be receyued of al men, as ỹ foure
Euangelistes: to ỹ which al lawes of princes must
geue place. And the lawes of god also partly were
left of & lesse estemed, that the sayde lawes, decrees
and counsels, with their traditions & ceremonies
might be more duely kept and had in greater reue-
rence. Thus was the people, through ignorance so
blinded, with the goodly shewe and apparaunce of
those thynges, that they thought the keppynge of
them to be a more holynes, a more perfect seruyce
and honoryng of god, & more pleasing to god, then
the keppynge of Gods commaundementes. Such
hath bene the corrupt inclination of man, euer su-

Other de-
uises and
superstici-
ons.

Decrees,
& Decre-
talles.

perstí-

perstitiously geuen to make new honoring of god of his own head, and then to haue more affectyon and deuotion to kepe that, then to search out gods holy commaundementes, and to kepe theim. And furthermore, to take gods commaundementes for mens commaundementes, and mens commaundementes for Gods commaundementes, yea, and for the highest, and most perfect and holi of al gods commaundementes. And so was all confused that scant wel learned men, and but a smal number of them, knew, or at the least would know, and durst affyrme the trueth, to seperate or seuer Gods commaundementes from the commaundementes of men: wherupon did grow much error, Superstition, ydolatry, vaine religion, ouerwhart iudgment great contention, with all vngodly liuing.

In exhortacion to the keppnge of gods commaundementes.

Wherefore, as you haue any zeale to the ryght and pure honorynge of God: as you haue any regarde to your owne soules, and to the lyfe that is to come, which is both without payne, and without ende: apply your selues chiefly aboue al thyng to reade and to heare gods worde: marke diligently therin, what his wyll is you shall doe, and with all your endeuour apply your selues to folowe the same. First you must haue an assured fayth in god, and geue your selues wholly vnto hym, loue hym in prosperitie and aduersitie, and dread to offende him euermore. Then, for hys sake, loue all men frendes and foes, because they be his creation and ymage, and redemed by Chryst, as ye are. Cast in your mindes howe you may do good vnto al men, vnto your powers, and hurte no man. Obey all your superiors & gouernours, serue your maisters

A briefe rehersall of gods commaundementes.

fayth-

faythfully and diligently, as well in their absence as in their presence, not for dread of punyshmen onely, but for conscience sake, knowynge that yo are bounde so to do by Gods commaundementes Disobey not your fathers and mothers, but hono them, helpe them and please theim to your powe Oppresse not, kil not, beate not, neyther slaunde nor hate any man: But loue all men, speake wele al men, helpe and succour euery man, as you may yea euen your enemies that hate you, that speak euyll of you, and that do hurt you. Take no mans goodes, nor couet your neighbours goods wrong fully, but content your selues with that which y get truly, and also bestow your owne goodes cha ritably, as nede and case requireth. Flee all ydola try, witchcraft, and periury: commit no maner o adultery, fornication, nor other vnchastnes, in wi nor in dede, with any other mans wyfe, wydow mayde, or otherwise. And trauayling continuall during your life, thus in the kepyng the commau dementes of God (wherein standeth the pure prin cipal, and right honor of god, & which wrought t faith, God hath ordeyned to be the right trade an path way vnto heauen:) you shall not fayle, as Christ hath promysed, to come to that blessed and euerlasting life, where you shall liue in glory and ioye with God for euer.

To whom be praise, honour and impery, for euer and euer.

Amen.

A Ser

¶ A Sermon of Christian loue and Charitie.

OF al thinges that be good to be taught vnto Christen people, there is nothing more necessarye to be spoken of, and dayly called vppon, then charitie: as well, for that all maner of woorkes of righteousnes be conteyned in it, as also, that the decay therof is the ruyne or fall of the worlde, the banyshment of vertue, and the cause of all vyce. And for so much as almost euery man maketh and frameth to himselfe charitie after hys owne appetite, and howe detestable soeuer his lyfe be, both vnto god and man, yet he perswadeth him self styl that he hath charitie: therfore you shal heare now a true and playne description or settinge forth of charitie, not of mens imagination, but of the very woordes and example of our sauiour Iesus Christ. In which description or settyng forth, euery man (as it were in a glasse) may consider hymselfe, and se playnely without errour, whether he be in the true charitie or not.

what charitie is.

Charitie is, to loue God with all our hart, all our life, and al our powers and strength: With all our hart: that is to say, that our hartes, minde, & study, be set to beleue his woord, to trust in him, and to loue him aboue al other thinges that we loue best in heauen or in earth. With all our lyfe, that is to say, that our chiefe ioy & delight be set vpon him & his honour, & our whole life geuē vnto the seruice of him aboue al thinges, with him to liue and die, and to forsake all other thinges, rather then him.

The loue of God.

For

Wath.10. For he that loueth his father or mother, sonne or
doughter, house or land, more thē me (saith Christ)
is not worthy to haue me. With al our powers,
is to say, that with our handes and feete, with our
eies and eares, our mouthes and tonges, and with
all other partes & powers, both of body and soule
we should be geuen to the kepinge and fulfillyng
The loue of thy neighbour. of his commaundementes. This is the first & prin-
cipall part of charitie, but it is not the whole: for
Charitie is also, to loue euery man, good and euil
frende and foe, and whatsoeuer cause be geuen to
the contrary, yet neuertheles to beare good wyll
and hart vnto euery man, to vse our selues well
vnto them, al well in wordes & countenaunces, as
in all our outwarde actes and dedes. For so Christ
himself taught, & so also he performed in dede. Of
Wath.22. the loue of God he taught in this wyse vnto a doc-
tour of the law, y^t asked him, which was the great
& chief commaundement in the law? loue thy lord
Wath.5. god (sayd Christ) with al thy hart, with al thy lyf
& with al thy mind. And of the loue that we ought
to haue among our selues ech to other, he teacheth
vs thus: you haue harde it taught in tymes past
thou shalt loue thy frende, and hate thy foe, but I
tell you: loue your enemyes, speake well of them
Wath.5. that dissame you and speake euyl of you, do well to
them that hate you, pray for them that vexe & per-
secute you, that you maye be the chyldren of your
father that is in heauen. For he maketh his sunne
to rise both vpon the euyll and good, and sendeth
raine to iust and vniust. For y^f you loue them that
loue you, what rewarde shall you haue? Doo
not the Publicanes lykewyse? And y^f you speake
well

well onely of them that be your brethren and dere beloued frendes, what great matter is that? Doe not the Heathen the same also? These be the verye wordes of our Sauiour Christ him selfe, touching the loue of our neyghbour. And forasmuch as the Pharisyes (with theyr most pestilent traditions & false interpretations & gloses) had corrupted, and almoste clerely stopped vp thys pure well of Gods liuely word, teachyng, that this loue and charytie perteyned onely to a mans frendes, & that it was sufficient for a man to loue them, whiche do loue him, & to hate his foes: therfore Christ opened this well agayne, purged it, and scoured it by geuyng vnto his godly law of charitie, a true & clere interpretation, which is this: that we ought to loue euery man, both frende and foe, addynge thereto, what commoditie we shall haue therby, and what incommoditie by doyng the contrary. What thing can we wyshe so good for vs, as the eternal heauenly father to reken & take vs, for his chyldren? And thys shall we be sure of (sayeth Christe) yf we loue euery manne without exceptyon. And yf we doe otherwise (sayeth he) we be no better then the Phariseis, Publicans & Heathen, and shal haue our reward with them: that is, to be shut out from the number of Gods chosen chyldren, and from hys euerlasting inheritaunce in heauen.

Thus of true Charitie Christ taught, that euery man is bound to loue god aboue all thynges, and to loue euery man, frend & foe. And thus likewise he did vse himselfe, exhortinge his aduersaries, rebukynge the faultes of his aduersaries: and when he coulde not amend them, yet he prayed for them.

Firſt he loued God hys father aboue al thinges: ſo
much that he ſought not his owne glory and wil
but the glory and wil of his father. I ſeke not (ſay
he) mine own wil, but the wil of him that ſent me.
Mat. 29. For he refuſed not to dye, to ſatyſfie hys father
will, ſaying: if it may be, let this cuppe of death go
from me: if not, thy will be done, and not mine. He
loued not onely his frendes, but alſo his enemies
which (in their hertes) bare exceding great hatred
agaynſt him, and in their tounges ſpake al euyl of
him, and in their actes & dedes purſued hym with
all their might and power, euen vnto death: yet
this notwithſtandynge, he withdrewe not hys fa-
uour from them, but ſtil loued them, preached vn-
to them of loue, rebuked their falſe doctryne, their
wycked liuyng, and did good vnto them, pacient-
taking whatſoeuer they ſpake or did againſt him.
When they gaue hym euil wordes, he gaue none
uyll agayne: when they dyd ſtryke him, he dyd no
ſmyte agayne: and when he ſuffered death, he dyd
not ſlea them, nor threaten them: but prayed for
them, and dyd put all thinges to his fathers wyll.
Eſay. 53. Act. 8. And as a ſhepe that is led vnto the chambles to be
ſlayne, and as a lambe that is ſhorne of hys fleece
maketh no noyſe nor reſiſtence: euē ſo went he vn-
to his death, without any repugnaūce, or openyng
of his mouth to ſaye any euill.

Thus haue I ſet forth vnto you, what charitie is,
al̄wel by the doctrine, as by the example of Chryſt
himſelfe. Wherby alſo euery man may, without er-
ror, know himſelfe, what ſtate & condicion he ſtan-
deth in, whether he be in charitie, (& ſo the child of
the father in heauen) or not. For although almoſt
euery

euery man perſwadeth himſelfe to be in charitye, yet let him examine none other man, but his owne hart, his life and conuerſation, & he ſhal not be deceyued, but truely decerne & iudge, whether he be in perfect charitie or not. For he that foloweth not his owne appetite & will, but geueth himſelfe earneſtly to god, to do al his wil and commaundementes, he maye be ſure that he loueth God aboue all thinges, & els ſurely he loueth him not whatſoeuer he pretende: as Chriſt ſaid: yf ye loue me, kepe my commaundements. For he that knoweth my commaundemētes, & kepeth them, he it is (ſaid Chryſt) ỹ loueth me. And agayne he ſayth: he that loueth me, wil kepe my worde, & my father will loue him, and we wyl both come to hym, & dwell with hym. And he ỹ loueth me not, will not kepe my wordes. And lykewyſe, he that beareth good hearte and minde, and vſeth well hys tounge and dedes vnto euery man, frende and foe, he may knowe therby, that he hath charitie. And then he is ſure alſo that almightye GOD taketh hym for his dere beloued ſonne, as S. Iohn ſayeth: hereby manifeſtly are knowen the childzen of God, from the childzen of the deuil: for whoſoeuer doth not loue his brother, belongeth not vnto GOD.

John. 13.

1. John. 4.

(.•.)

The seconde part of the Sermon of Charitie.

YOu haue hearde a playne and a fruy full settyng forth of Charitie, and ho profytable and necessary a thyng char tye is. Howe charitie stretcheth if sel both to GOD and man, frend and fo and that by the doctryne and example of Chryst And also who maye certyfye hymselfe whether be in perfect charitie or not: nowe as concernyn the same matter it foloweth. The peruerse natu of man corrupt with synne and destytute of Go word and grace, thinketh it against al reason, th a man should loue his enemy, and hath many pr swasions, which bringe him to the contrarye. A gaynste al whiche reasons we oughte aswel to s the teaching. as the liuing of our Sauiour Chri who louing vs (when we were his enemyes) do teache vs to loue our enemyes. He dyd pacyent take for vs, many reproches, suffered beatyng, an moste cruell death. Therfore we be no membres o hym, yf we will not folowe hym. Chryst (sayth. S Peter) suffered for vs, leauing an example that w shoulde folowe hym.

Againste carnall mē that wyll not forgeue their enemies.

1. Pete. 2.

Furthermore, we must consydre, that to loue ou frēdes, is no more but that, which thieues, adult rers, homicides, & al wicked persons do: in somuc that Iewes, Turkes, Infideles, & al brute beastes doe loue them that be theyr frendes, of whom the haue their liuing, or any other benifytes. But t loue enemies, is ẏ proper condiciō onely of them, he the children of God, the discyples & folowers o

Christ

Chryst. Notwithstandyng, mans froward and corrupte nature weyghyth ouer depely many tymes, the offence and displeasure doen vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them that hate hym. But the burden should be easy enough, if (on ỹ other side) euery man woulde consyder, what displeasure he hath doen to his enemye agayne, and what pleasure he hath receiued of his enemye. And if we fynde no equall or euen recompence neyther in receyuynge pleasures of our enemy, nor in requitting displeasures vnto him again: then let vs ponder the displeasures which we haue doen agaynst almyghty God, howe often and howe greuously we haue offended hym. Wherof, if we wyll haue of God forgeuenes, there is none other remedye, but to forgeue the offēces done vnto vs, which be very small in comparison of our offences done against God. And if we consider that he which hath offended vs deserueth not to be forgeuen of vs, let vs consyder agayne that we much lesse deserue to be forgeuen of god. And although our enemy deserue not to be forgeuē for his owne sake, yet we ought to forgeue him for Gods loue, consydering howe great & many benefits we haue receiued of him, without our desertes, & that Chryst hath deserued of vs, ỹ for hys sake we shoulde forgeue thē their trespasses cōmitted against vs. But here may rise a necessary questi- A Questi-
on to be dissolued: if charity require to think, speke on.
& do wel vnto euery man, both good & euil: howe cā magistrats execute iustice vpō malefactors or euill doers with charitie? How can thei cast euil men in prison, take away their goodes, and sometime theyr

liues, according to lawes: if charitie wil not suf
them so to do? Herevnto is a playne & a briefe a
swere, that plagues and punishmētes be not eu
of thē selues, if they be well taken of ẏ harmeles
And to an euil man they are both good & necessa
and may be executed, according to charitie, & wi
charitie shuld be executed. For declaracion whe
you shal vnderstād, ẏ charitie hath .ii. offices: tho
contrary to ẏ other, & yet both necessary to be vs
vpō mē of contrary sort, & disposiciō. The one off
of charitie is, to cheryshe good & harmelesse me
not to oppresse them w̄ false accusatiōs, but to
courage thē with rewardes to do well & to cōtin
in wel doing, defending thē with ẏ sword, frō th
aduersaries. And the office of Bishopes & pasto
is, to prayse good mē for wel doing, that they m
contynue therin, and to rebuke and correct by t
word of God, the offences and crimes of al euil d
posed personnes. For the other office of charitie
to rebuke, correcte, and punyshe vyce, without
garde of persons, and is to be vsed agaynste th
onely, that be euil men and malefactors or euil d
ers. And that it is aswel the office of charitie to
buke, punish, and correcte them ẏ be euil, as it is
cherish, & reward thē that be good & harmelesse. S
Paule declareth, (writing to ẏ Ro.) saying, that
high powers are ordayned of God, not to be drea
ful to them that do wel, but vnto malefactours:
drawe the sword, to take vengeaunce of hym th
committeth the synne. And. S. Paule bydde
Timothie, stoutely and earnestlye to rebuke sinn
by the woorde of GOD. So that both offyc
should be diligently executed, to fight agaynste th

An Aunswere.

Charitie hath two offyces.

Rom. 13.

1. Timo. 1.

king

kingdom of the deuil: the preacher with the word, and the gouernour with the sword: Els they loue neyther god, nor them whom they gouerne, yf (for lacke of correction) they wylfully suffer God to be offended, & them whom thei gouerne, to perish. For as euery louing father correcteth his naturall sone when he doth amisse, or els he loueth him not: so all gouernours of Realmes, countryes, townes, and houses, should louingly correcte them, whiche be offendours vnder their gouernaunce, & cherysh them which liue innocently, yf they haue any respect, either vnto god and their office, or loue vnto them, of whom they haue gouernaunce. And such rebukes & punishmentes of them that offend, must be doen in due tyme, leste by delay, ỹ offendours fal hedlonges into al maner of mischief, and not onely be euil them selues, but also do hurt vnto many men, drawing other by their euil example. to sinne & outrage after thē. As one theefe maye both robbe many men, & also make many theues: and one seditious persō may alure many, & noy a whole towne or country. And such euil persons that be so great offendors of God and the common weale, charitye requireth to be cut of from the body of the commō weale, lest they corrupt other good and honest persons: like as a good surgion cutteth away a rotten and festred membre, for loue he hath to the whole body, lest it infect other membres adioyning to it. Thus it is declared vnto you, what true charytye or christian loue is, so playnlye that no man nede to be deceiued. Whiche loue whosoeuer hepeth not only towardes god (whō he is bound to loue aboue al thinges) but also towardes his neyghbor, as wel

frende

frende as foe, it shall sure ly kepe hym from all o
fence of GOD, and iust offence of man. Therfo
beare well away this one short lesson, that by tru
christian charitie, God ought to be loued, aboue
thynges, and all men ought to be loued, good an
euil, frend and foe, and to al such, we ought (as w
may) to do good: those that be good, of loue to e
courage and cherish, because they be good: & tho
that be euill, of loue to procure & seke their corre
tion and due punishment, that they maye therby
eyther be brought to goodnes, or at the leaste, th
God and the common wealth may be the lesse hu
and offended. And yf we thus direct our lyfe, b
christyan loue and Charitie, then Christ doth pr
myse, and assure vs that he loueth vs, that we
be the children of oure heauenly father,
reconciled to his fauoure, very mem-
bres of Christ: and that after this
short tyme of this present
and mortall
lyfe,
we shall haue with hym euerlastinge lyfe, in hy
euerlastyng kingdome of heauen: Therefore
to him with the father and the holy
ghost be all honour and glory,
now and euer.
AMEN.
(.˙.)

Again

Almightie god, to thintent his most holy name should be had in honour and euermore be magnified of the people, commaundeth that no man shulde take his name vaynly in his mouth, threatning punishment vnto him that vnreuerently abuseth it by swearing, forswearyng, & blasphemy. To thintent therefore that this commaũdement may be the better knowen & kept: it shalbe declared vnto you both howe it is lawfull for christian people to sweare, & also what peryll & daunger it is vaynely to sweare, or to be forsworne. First, when iudges require othes of the people for declaratiõ or opening of the truth or for execution of iustice: this maner of swearyng is lawfull. Also when men make faithfull promises, with callyng to witnesse of the name of God, to kepe couenauntes, honeste promises, statutes, lawes, and good customes: as christian princes do in theyr conclusions of peace, for conseruation of cõmon wealthes, & priuate persons promise theyr fidelitie in matrimony, or one to another in honestie & true frendship: & al men, when they do swere to kepe cõmon lawes and locall statutes and good customes, for due order to be hadde and continued emong men, when subiectes do sweare to be true and faithfull to theyr kyng and soueraigne Lord, and when iudges, maiestrates, and officers sweare truely to execute theyr offices, & when a man wold affirme the trueth to the settyng foorth of Gods glory (for the saluation of the people) in open preachyng

Holy and in what causes it is lawfull to sweare.

chyng of the gospell, or in geuing of good counsa
priuately for theyr soules healthy. All these man
of swearynges for causes necessary and honest, b
lawfull. But when men do sweare of custome, i
reasonyng, bying and sellyng, or other dayly con
munication (as many be common and great sw
rers) such kynde of sweryng is vngodly, vnlawf
and forbydden by the commaundement of Go
For such sweryng is nothyng els, but takyng
gods holy name in vayne. And here is to be note
that lawfull swearing is not forbydden, but com
maũded of almightie God. For we haue exampl
of Christ and godly men in holy scripture, that d
sweare themselues, & required othes of other lyk
wyse. And Gods cõmaundement is: Thou shalt
dread thy Lord God, and shalt swere by his nam
Psalm. 62. And almightie god by his Prophete Dauid saith
all men shalbe praysed that sweare by hym.

John.3. Thus dyd our Sauiour Christe sweare dyuer
2.Corin.1. times, saying: verely verely. And S. Paul swere
Gen.24. thus: I call God to witnesse. And Abraham (wa
yng olde) required an othe of his seruaunt, that h
shoulde procure a wyfe for his sonne Isaac, whic
should come of his owne kynred: and the seruaun
dyd sweare that he would performe his maister
Gen.22. wyll. Abraham also beyng required, dyd swear
vnto Abimelech the king of Geraris, that he shul
not hurt him nor his posteritie. And so lykewyl
dyd Abimelech sweare vnto Abraham. And D
uid did swere to be and continue a faithfull frend
to Jonathas, and Jonathas dyd sweare to becom
a faithfull frende vnto Dauid.

Also, GOD once commaunded, that if a thinge were layed to pledge to any man, or lett wᵗ hym to kepe, if the same thing were stolne, or lost, that the keper therof should be sworne before Judges, that he did not conuey it away, nor vsed any deceite, in causing the same to be conueied away, by his consent or knowledge. And S. Paule sayth: that in al matters of controuersie betwene two persones, where as one saith yea, and the other nay, so as no due proofe can be had of the truth, the ende of euery such controuersie muste be an othe ministred by a Judge. And moreouer, God by the prophete Jeremie saith: thou shalt sweare the Lorde lyueth, in truth, in iudgment in righteousnes. So that whosoeuer sweareth when he is required of a iudge, let him be sure in his cõscience, that his othe haue these three conditions, and he shall neuer nede to be afrayde of periurie. Hebre. 6.

What cõdition a lawfull othe ought to haue.

The fyrst

The seconde.

The thyrde

Fyrst he that sweareth, muste sweare truly: that is, he muste (setting a part al fauour & affection to the parties) haue the truth onely before his eyes, and for loue therof, say and speake that which he knoweth to be truth and no further. The second is, he that taketh an othe, muste do it with iudgement, not rashely and vnaduisedly, but soberly, considering what an othe is. The thirde is, he that sweareth, muste sweare in righteousnes: that is, for the very zeale and loue, which he beareth to the defẽce of innocency, to the maintenaunce of the truth, & to ỹ righteousnes of the matter or cause: al profyt, displeasure, all loue and fauour vnto the person, for frendshyp or kinred, layde apart. Thus an othe (if it haue with it these three conditions) is a part

Why we be willed in scripture to sweare by ỹ name of God.

of Gods glory, whiche we are bounde by hys commaundement, to geue vnto him. For he willeth that we shal sweare only by his name: not that he hath pleasure in our othes, but like as he commaunded the Iewes to offer sacrifices vnto him, not for any delight that he had in thē, but to kepe the Iewes from committinge of Idolatry: so he commaundinge vs to sweare by his holy name, doth not teach vs that he deliteth in swearing, but he therby forbiddeth al men to geue his glory to any creature in heauen, earth, or water. Hytherto you see that othes lawful, are commaunded of god, vsed of Patriarches and Prophetes, of Christ himselfe, and of his Apostle Paule. Therefore Christian people must thinke lawful othes, both godly and necessary. For by lawfull promyse and couenauntes confirmed by othes, Princes and their countreys are confyrmed in common tranquilitie and peace. By holy promises, with callinge the name of God to witnesse, we be made lyuely members of Christ when we professe his religion, receiuing the sacrament of baptisme. By like holy promise, the sacrament of matrimony knitteth man & wyfe in perpetual loue, that thei desire not to be seperated, for any displeasure or aduersitie ỹ shall after happen.

Esay. 42. Psalm. 15.

Commodities had by lawfull othes made and obserued.

By lawfull othes, which kinges, Princes, Iudges, and Maiestrates do sweare, common lawes are kept inuiolate, Iustice is indifferently ministred, harmelesse persons, fatherlesse chyldren, widowes and poore men are defended from murtherers, oppressors & theues, that thei suffer no wrong nor take any harme. By lawful othes, mutual societie, amitie, and good order is kept continually

in

in all comminalties, as boroughes, cities, townes and villages. And by lawfull othes, malefactors are searched out, wronge doers are punyshed, and they which sustayne wronge, are restored to theyr right. Therfore, lawful swearing cannot be euill, which bringeth vnto vs, so many godly, good, and necessary commodities. Wherefore, when Christ so earnestly forbad swearing, it may not so be vnderstãded, as though he did forbid all maner of othes: but he forbiddeth al vaine swearing, and forswearynge both by God and by hys creatures, as the common vse of swearynge, in bying, sellynge, and in our dayly communication, to the intent euery Christian mans worde, should be alwell regarded in such matters, as if he should confyrme hys communication with an othe. For euery Christian mans worde (sayth S. Hierome) should be so true, that it should be regarded as an othe. And Chrisostome witnessing the same, sayth: It is not conuenient to sweare, for what nedeth vs to sweare, when it is not lawefull for one of vs to make a lye vnto an other? Peraduenture some wyl say: I am compelled to sweare, for els men that do common with me, or do bye and sel with me, wil not beleue me. To thys aunswereth S. Chrisostome, that he that thus sayth, sheweth himselfe to be an vniust, and a deceitful person: for if he were a trusty man, and his dedes taken to agree with his wordes, he should not nede to sweare at all. For he that vseth truth and plaines in his bargaining and communication, he shal haue no nede by such vaine swearynge, to bringe himselfe in credence with hys neighbours, nor his neighbours wyl not mistrust his

Vayne swearinge is forbidden.

An obiection.

An aunswere.

his sayinges. And yf hys credence be so much lost in dede, that he thinketh no man wyll beleue hym without he sweare, then he may well thinke, hys credence is cleane gone. For trueth it is (as Theophilactus writeth) that no mā is lesse trusted, then he that vseth much to sweare. And almightie God by the wyse man sayth: That man whiche sweareth muche, shalbe full of sinne, and the scourge of God shall not depart from his house.

Eccle.23.

Another obiection.

But here some men will say, for excusing of their many othes in their dayly talke: why should I not sweare, when I sweare truly? To such men it may be sayde that though they sweare truely, yet in swearinge often, vnadui sedly for trifles, without necessitie, and when they shoulde not sweare, they be not without fault, but do take Gods most holy name in vayne. Much more vngodly and vnwyse men are they, that abuse Gods moste holy name not onely in byinge and sellynge of small thinges dayly in all places, but also eating, drinking, playing, commoning, and reasoning. As if none of their thynges myght be done, except in doynge of them the most holy name of God be commonly vsed, and abused, vaynely, and vnreuerently talked of, swoorne by and forswoorne, to the breakynge of Goddes commaundement, and procurement of his indignation.

In Answere.

The seconde part of the Sermon of swearyng.

YOu haue bene taught in the firste part of this Sermon against swearyng and periury, what great daunger it is to vse the name of god in vayne. And that all kynde of swearyng is not vnlawfull, neyther agaynst gods commaundement, and that there be three thinges required in a lawful oth. Fyrst, that it be made for the maintenaūce of the trueth. Second, that it be made with iudgement, not rashely and vnaduisedly. Thirdly, for the zeale and loue of iustice. Ye harde also what commodities cōmeth of lawfull othes: and what daunger commeth of rashe and vnlawfull othes. Nowe as concernyng the reste of the same matter, ye shall vnderstande that as wel they vse the name of god in vayne, that by an othe make lawfull promises of good and honest thinges, & performe them not: as they which do promise euyll and vnlawefull thynges and do performe the same. Of such men that regard not their godly promises bounde by an othe, but wittingly and wylfully breaketh them, we do reade in holy scripture two notable punyshmentes. Fyrst, Iosue and the people of Israel made a league and faythfull promise of perpetuall amitie and frendshyp with the Gabaonites: notwithstandyng, afterwarde in the dayes of wicked Saule, many of these Gabaonites were murdered, contrary to the sayd faithfull promise made. Wherwith almighty God was so sore displeased, that he sent an vniuersall hunger vpon the whole countrey, which con-

Lawefull othes and promyses would be better regarded.

Iosue. 9.

tinued

tinued by the space of three yeres. And god would not withdraw his punyshment vntyl the sayd offence was reuenged by the death of .vii. sonnes, nere kinsmen of kyng Saule. Also wheras Sedechias kyng of Jerusalem had promised fidelitie to the kyng of Chaldea: afterwarde when Sedechias, contrary to his othe and allegiaunce, dyd rebell agaynst kyng Nabugodonozor: this Heathen king, by gods permission and suffraunce, inuaded the lande of Jewry, and besieging the citie of Jerusalē, compelled the said kyng Sedechias to flee and in fleeyng toke hym prisoner, slew his sonnes before his face, and put out both his eyes: and byndyng hym with chaynes, led hym prisoner miserably into Babilon.

2. Reg. 11.

Unlawful othes and promises are not to be kept.

Thus doeth God shew playnely how he abhorreth breakers of honest promises bounden by an oth made in his name. And of them that make wicked promises by an othe, & wyll perfourme the same, we haue example in the scripture, chiefly in Herode, of the wicked Jewes, & of Jephthath. Herode promised by an othe vnto the damosell which daunced before hym, to geue vnto her whatsoeuer she woulde aske: when she was instructed before by her wicked mother to aske the headde of S. Johan Baptist. Herod as he toke a wicked oth, so he more wickedly perfourmed the same, & cruelly slewe the most holy Prophete. Lykewyse dyd the malicious Jewes make an oth, cursyng thē selues yf they did eyther eate or drink, vntyl thei had slaine S. Paul. And Japhthath, when god had geuē to him victory of the chyldren of Ammon, promised of a foli-

Math. 14.

Actes. 23.

Judg. 11.

deuocion

deuocion vnto god, to offer for a sacrifice vnto him that person whiche of his owne house shoulde fyrste meete wyth him, after his returne home. By force of whych fonde and vnaduised othe, he did slea his owne and onelye doughter, which came oute of his house wyth myrth and ioye to welcome him home. Thus the promise whiche he made moofte foolishly to God, agaynst Gods euerlasting wyl and the law of nature, moste cruelly he performed: so committing agaynst God double offence. Therfore, whosoeuer maketh any promise, bynding him selfe therevnto by an othe: lette him foresee that the thynge whiche he promiseth be good, honest, & not agaynst the commaundemente of God, and that it be in his owne power to performe it iustlie: And such good promises must al men kepe euermore assuredlye.

But yf a manne at anye tyme shall, eyther of ignorannce or of malice, promise and sweare to doe any thyng, which is eyther agaynst the law of Almightye God, or not in his power to performe: let him take it for an vnlawefull and vngodly othe.

Agaynste periurie.

Nowe somethyng to speake of periury, to the intent you should know howe great and greuous an offence agaynste God this wylful periury is? I wil shewe you what it is to take an oth before a Iudge, vpon a boke. Firste when they laying theyr handes vpon the Gospell boke, do sweare truely to enquyre and to make a true presentement of thinges, wherwith they be charged, and not to let frome sayinge the trueth and doing truelye, for fauour, loue, dread or malice of any person, as God maye helpe theym and the holye contentis of that booke: They muste

An othe before a Iudge.

consider, that in that boke is conteined gods eu
lasting trueth, his most holye and eternall wo,d
whereby we haue forgruenes of our synnes, and
made inheritours of heauen, to lyue for euer wi
gods aungels and his saintes, in ioye and glad
In the Gospell boke is conteined also gods ter
threates to obstinate sinners that wyll not amen
theyr lyues, nor beleue the trueth of God hys ho
worde: and the euerlastyng payne prepared in h
for Idolaters, hipocrites, for false and vayne swe
rers, for periured men, for false wytnesse beare
for false condemners of innocent and guyltelesse m
and for them which for fauour hyde the crymes
euyll doers, that they should not be punyshed. S
that whosoeuer wilfully forsweareth him selfe vp
Christes holy Euangely, they vtterly forsake go
mercy, goodnesse and trueth, the merites of our
uiour Christes natiuitie, life, passion, death, resu
rection, & ascention. They refuse the forgeuenes
sinnes, promised to all penitent synners, the ioy
of heauen, the company with Aungels and saint
for euer. All which benefites & comfortes, are pr
mised vnto true Christian persones in the Gospel

And thei, so being forsworne vpon the Gospel, d
betake themselues to the deuils seruice, the maist
of al lyes, falshod, deceit, & periury, prouokynge th
great indignation and curse of God agaynst the
in thys lyfe, and the terrible wrath and iudgemen
of our sauiour Chryst, at the great daye of the last
iudgement, whē he shal iustly indge both the quick
& the dead, according to their workes. For who so
euer forsaketh the trueth, for loue or displeasure o
an

anye man, or for lucre and profite to him selfe, dothe forsake Chryst, and with Judas betraye hym.

And althoughe suche periured mens falsehod bee now kept secrete, yet it shalbe opened at the last dai when the secretes of al mens heartes shalbe manifeste to all the worlde. And then the trueth shall appeare, and accuse theim: and theyr owne conscience wyth all the blessed companye of heauen, shall beare witnes truely agaynst them. And Chryst the righteous iudge, shall then iustly condemne them to euerlasting shame and death. This sinne of periurye, almighty God by the Prophete Malachy, doth threaten to punishe sore, saying vnto the Jewes: I wyll come to you in iudgement, and I wil be a swift witnes and a sharpe iudge, vpon sorcerers, adulterers, and periured persōs. Which thing to the Prophete zachari God declareth in a vision, wherin the prophete sawe a booke fleing, whiche was. xx. cubites longe, and. x. cubites broade, God saying then vnto him: This is the curse ẏ shal goe forth vpon the face of the earthe, for falsehode, false swearinge and periurye. And this curse shall enter into the house of the false man and into the house of the periured mā and it shall remayne in the myddeste of his house, and consume him, the tymber & stones of his house. Thus you see howe muche God doth hate periurye and what punishemente God hathe prepared for false swearers and periured persons.

Thoughe pariurye do escape here vnespied & vnpunished it shal not do so euer.

Mala. iii.

zachari. v.

Thus you haue hard, howe and in what causes it is lawfull for a Christian man to sweare: ye haue hearde what propertyes and condicions a lawfull othe muste haue, and also howe such laweful othes

are both godlye, and neceſſarye to be obſerued: ye haue heard, that it is not lawfull to ſweare vayne ly (that is) other wayes then in ſuch cauſes, and after ſuche ſorte as is declared. And finallye ye haue heard howe damnable a thyng it is, eyther to for ſweare oure ſelues, or to kepe an vnlawfull and a vnaduiſed othe. Wherefore let vs earneſtly call for grace, that all vayne ſwearyng and periury ſet apart, we may only vſe ſuch othes as be law full and godly, and that we maye truely without all fraude kepe the ſame, accordyng to Gods will and pleaſure. To whom with the ſonne and holye ghoſt, be all honoure and glory. Amen.

(.*.)

F our goynge frome God, the wyse-man sayth, that pryde was the fyrste begynninge: for by it mans hearte was turned from GOD his maker. For pryde (sayth he) is the fountaine of all sinne: he that hath it shalbe full of curlinges, and at the ende it shall overthrowe him. And as by pryde and sinne we go from GOD, so shal God and al goodnes with hym go from vs. And the Prophete Ozee doeth playnly affirme, that they whyche goe away still from God by vicious liuynge, and yet wold go aboute to pacifye him otherwyse by sacrifice, and entertayne him thereby, they laboure in vayne. For, notwythstandynge al theyr sacrifice, yet he goeth styl away from them. For so much (sayth the Prophete) as they do not applye theyr myndes to returne to GOD, although they go about wyth whole flockes & heardes to seke the Lorde: yet they shall not finde hym, for he is gone awaye from them. But as touchyng oure turninge to God, or frome God: you shall vnderstande, that it may be done diuers wayes. Some tymes directlye by Idolatrye, as Israell and Juda then dyd: sometymes men go from God by lacke of sayth, and mistrustinge of God, whereof Esay speaketh in this wise: Woe to theim that goe downe into Egipte to seke for helpe trustyng in horses, & hauynge confidence in the nomber of chariots & puissaunce or power of horsemen: They haue no confidence in the holy God of Israel, nor seke for the lord

Eccle. 3.

Ozee. b.

Esay. xxxi.

But what foloweth? The Lorde shall let his hand fall vppon theym, and downe shall come, both the helper and he that is holpen. They shalbe destroyed altogether.

Somtime men go from God by the neglection of his commaundementes concerning their neighbours: which commaundeth them to expresse hartie loue towardes euery man. As zachary sayde vnto the people in Gods behalfe: Geue true iudgement shewe mercie and compassion euery one to his brother, imagin no deceit towards widowes, or children fatherles and motherlesse, towards straunge or the poore, let no mā forge euyl in his heart against his brother. But theese thinges they passed not, they turned theyr backes & went theyr waye, they stopped theyr eares that they might not heare, they hardened theyr heartes as an Adamant stone, that they myghte not listen to the lawe & the woordes that the Lorde had sent throughe his holy spirite, by his auncient Prophetes. Wherefore the Lord shewed his great indignacion vpon them. It came to passe (sayth the Prophete) euen as I tolde them: as they would not heare, so when they cried they were not heard, but were scatered into al kingdomes, which they neuer knew, & theyr land was made desolate. And to be shorte, all they ỹ may not abide the worde of God, but folowinge the perswasions & stubbernes of theyr owne heartes, goe backward & not forward (as it is said in Jeremi) they go & turne away from God. Insomuch that Origene sayth. He that wyth mind, wyth study, wyth dedes, with thought & care, applyeth & geueth him selfe to gods word,

Zach.vii.

Hiere.vii.

Hiere.vii.

thinketh

thinketh vpon his lawes day & night, geueth hym
selfe wholye to God, & in his preceptes & commaū-
dementes is exercised: this is he that is turned to
God. And on thother part (he saith) whosoeuer is
occupied with fables & tales when the word of god
is rehearsed, he is turned from God. Whosoeuer in
time of reading gods word, is careful in his mind
of worldly busines, of money, or of lucre: he is tur-
ned frō God. Whosoeuer is entangled wt the cares
of possessions, fylled wt couetousnes of ryches: who
soeuer studieth for the glory & honor of thys worlde
he is turned from God. So that after hys mynde,
whosoeuer hath not a special minde to that thynge
that is cōmaunded or taught of God, he that doeth
not lysten vnto it, embrace & print it in hys hearte,
to thintent that he maye duely fashion his life there
after, he is plainely turned from God, although he
do other thinges of his owne deuotion and mynd,
which to him seme better, & more to Gods honor.
Whiche thing to be true, we be taught & admonyſ-
shed in the holy scripture by therāple of king Saul 1. Reg. 15.
who being cōmaunded of God by Samuel, that he
should kyll al the Amalechites, & destroy thē cleare-
ly with their goodes & cattell: yet he, beinge moued
partly with pitie, & partelye (as he thoughte) wyth
deuotion vnto God saued Agag the kyng, & all the
chiefe of their cattell, therewith to make sacrifyce
vnto God. Wherwithall god being displeased high
ly sayd vnto the prophete Samuell: I repente that
euer I made Saul a king, for he hath forsaken me
and not folowed my wordes, & so he commaunded
Samuell to shewe him. And when Samuel asked

wher

wherfore (contrarie to Gods worde) he had saue the cattell: he excused the matter, partely by feare sayinge he durste do none other, for that the people woulde haue it so: partly, for that they were goodly beastes, he thought God wolde be content, seing it was done of a good intente and deuotion, to honoure God wyth the sacrifice of them.

But Samuel reprouynge all suche intentes and deuocions (seeme they neuer so muche to Gods honour, yf they stand not with his worde, wherby he may be assured of his pleasure) sayde in thys wyse Wolde God haue sacrifices and offeringes? Or rather that his word should be obeyed? To obey him is better then offerings, and to listen to him, is better then to offer the fat of Rammes: yea, to repugne agaynste his voyce, is as euyll as the sinne of witchsayinge: and not to agree to it, is lyke abhominable Idolatrye. And now, forasmuch as thou hast cast awaye the worde of the Lorde, he hath cast away thee, that thou shouldest not be kyng.

The terminge of God from man.

By al these examples of holy Scriptur, we may knowe, that as we forsake God: soo shal he euer forsake vs. And what miserable state doth consequently and necessarely folowe therevppon, a man may easelye consyder by the terrible threateninges of God. And althoughe he consider not all the sayd misery, to the vttermoste, being so great that it passeth anye mans capacitye in thys lyfe sufficiently to consider the same: yet he shal sone perceaue so much therof, that yf his hearte be not more then stonye, harder then the Adamante, he shall feare, tremble and quake, to call the same to his remembraunce

Fyll

First the displeasure of god towardes vs, is commōly expressed in the scripture by these two thynges: by shewing his fearefull countenaunce vppon vs, and by turninge hys face, or hidinge it from vs. By shewing hys dreadfull countenaunce, is sygnyfyed hys great wrath: but by turnynge hys face or hydyng therof, is many times more signifyed, that is to say: that he clearely forsaketh vs, and geueth vs ouer. The which significations be taken of the properties of mens maners. For mē towardes thē whom they fauour, commonly beare a good a chereful, and a louing countenaunce: soo that by the face or countenaunce of a man, it doth commonlye appeare, what will or mind he bereth towardes other So, whē god doth shew his dreadfull countenaūce towardes vs, that is to say, doth send dreadful plagues, of sworde, famine, or pestilēce vpon vs, it appeareth that he is gretly wroth with vs. But whē he withdraweth from vs his word) the ryghte doctryne of Chryst, hys gracyouse assystence and ayde (which is euer ioined to his word) and leaueth vs to our own wit, our owne will and strength: he declareth then, that he begynneth to forsake vs. For whereas god hath shewed to all them that truelye beleue hys gospel, his face of mercy in Jesus Chryst which doeth so lightē their hearte, that they (yf they behold it, as they ought to do) be transformed to hys image, be made partakers of the heauenlye lyght, and of hys holy spirite, and be fashyoned to him, in al goodnes requisite to the chyldren of god: so, yf they after doe neglecte the same, yf they be vnthankefull vnto hym, yf they order not their lyues

according to his example and doctryne, and to the
setting forth of his glory, he will take awaye from
thē his kingdom, his holy word, whereby he should
reigne in theym, because they bringe not forth the
fruite thereof, ꝓ he loketh for. Neuertheles, he is
mercifull, & of so long sufferaunce, that he doth not
shew vpō vs, that great wrath sodaynly. But whē
we begin to shrinke from his word, not beleuyng
it, or not expressing it in our liuinges: first he doeth
send his messēgers, the true preachers of hys word
to admonishe and warne vs of our duetie: that if
he for his part, for the greate loue he bare vnto vs
deliuered his own sōne to suffre death, that we by
hys death myght be delyuered from death, and be
restored to the life euerlastinge, euermore to dwell
with him, and to be partakers & inherytours with
him of his euerlastyng glory and kyngdome of hea-
uen: so againe, that we for our partes, should walke
in a godly lyfe, as becummeth hys children to do.
And if this will not serue, but stil we remaine dis-
obedient to his worde and will, not knowyng him,
not louing him, not fearing him, not puttinge our
whole trust & confidence in him: & on the other side
to our neighbours behauing oure selues vnchari-
tably, by disdaine, enuye, malice, or by committing
murther, robberye, adultrye, glottonye, deceite, ly-
ing, swearyng, or other like detestable workes and
vngodly behauiour: thē he threatneth vs by terri-
ble comminacions, swearing in greate anger, that

Hebr. iiii. Psalm. xcv.

whosoeuer doth these workes, shal ne-
uer entre into hys rest, which is
the kyngdom of heauen.

(vi)

The seconde parte of the Sermon of fallynge from God.

N the former part of this Sermon, ye haue learned howe many maner of wayes men fall frome God: some by Idolatrye, some for lacke of faith some by ỹ neglecting of theyr neighbours, some by not hearing of Gods worde, some by the pleasure they take in the vanities of woorldlye thinges. Ye haue also learned in what miserie that man is, which is gone from god. And howe that God yet of his infinite goodnes to call agayne man from that his miserye, vseth fyrste gentle admonicions by his preachers, after he layeth on terrible threatnings: Now yf this gentle monicion and threateninge together do not serue, than god will shewe his terrible countenaunce vpõ vs, he will powre intollerable plages vpon our heades, & after he will take away from vs, al his ayde & assistence, wherwyth before he did defende vs frome al suche maner of calamitye. As the Euaungelical Prophete Esaye, agreing with Christes parable, doth teache vs, sayinge: That god had made a godly vineyarde, for his beloued chyldren: hee hedged it, he walled it round about, he plãted it with chosẽ vines & made a turret in the myddes therof, & therin also a wine presse. And whẽ he loked that it shold bring him furth good grapes, it brought furth wilde grapes: and after it foloweth: Nowe shal I shewe you (sayth God) what I wil do vnto my vineyarde. I wil plucke down the hedges, that it may perish: I wyll Esay. v. Mathe. xxi.

breake downe the walles, that it mai be troden vn
der foote I wyll let it lye wast, it shall not be cut
shall not bee digged, but briers and thornes shall
uergrowe it, and I shall commaunde the cloude
that they shall no more rayne vpon it.

By these threatninges we are monished & warne
that if we which are ỹ chosẽ vineyarde of god, bring
not furth good grapes, that is to sai, good woorke
ỹ may be delectable and pleasant in his sight, wh
he loketh for them, when he sendeth his messẽge
to call vpõ vs for them, but rather bryng forth wy
grapes, ỹ is to say, sower workes, vnsweete, vnsa
ry, & vnfruitful: then wil he plucke away al defen
and suffre greuous plages of famyne and battay
dearth & death, to light vpon vs. Finally, if these
not yet serue, he wyll let vs lie wast, he wyl gene
ouer, he will turne away frõ vs, he will dig & dei
no more about vs, he wil let vs alone, & suffer vs
bryng furth euẽ such fruit as we wil: to bryng furth
brambles, briers & thornes, al naughtines, al vice
ỹ so aboundantly, that thei shal clene ouergrow vs
choke strangle, & vtterly destroy vs. But they th
in this worlde, lyue not after god, (but after they
own carnal libertie) perceyue not this great wra
of god towards them, ỹ he wil not digge nor dei
any more about them, ỹ he doth let them alone eue
to themselues. But they take this for a greate ben
fite of God, to haue al theyr owne liberty: & so th
lyue as carnall libertye were ỹ true liberty of ỹ go
pell. But god forbyd (good people) ỹ euer we shuld
Defyre suche libertye. For although god suffer som
tymes ỹ wicked to haue their pleasure in this worl
ye

yet the ende of vngodly liuing is at length endlesse
destruction. The murmuring Israelites, had that
they longed for, they had quayles enough, yea, tyll Numer. 11.
they were werye of them. But what was the ende
thereof? Their sweete meate had soure sauce: euen
whiles the meate was in their mouthes, the plage
of God lyghted vpon them, and sodainly they died.
So, yf we lyue vngodly, and god suffereth vs to fo-
low our own wylles, to haue our own delyghtes &
pleasures, and correcteth vs not with some plage:
it is no doubte, but he is almoste vtterly displeased
wyth vs. And although it be longe or he stricke, yet
manye tymes, when he striketh suche personnes, he
striketh theym at ons, for euer. So ỳ when he doeth
not strike vs, when he ceaseth to afflict vs, to punish
or beate vs, & suffereth vs to run headelonges into
all vngodlynes, and pleasures of this woorlde ỳ we
delite in, wout punishment & aduersitye, it is a dred
full token ỳ he loueth vs no lenger, that he careth no
lẽger for vs, but hath geuen vs ouer, to our own sel
ues. As long as a man doth proine his vines, dothe
digge at the rootes, and doeth laye fresshe yearth to
them, he hath a minde to them, he perceyueth some
token of fruitefulnes that may be recouered in thẽ:
but when he wyl be sto we no more such cost and la-
bor about theim, then it is a signe that he thinketh
they wyll neuer be good. And the father, as long as
he loueth his child, he loketh angerly, he correcteth
him when he doeth amisse: but when that serueth
not, & vppon that he ceaseth from correction of him
and suffereth him to doe what he list himselfe, it is a
signe that he intẽdeth to disinherite him, & to caste

him away for euer. So lurelt, nothing should pe
our hearte so sore, and put vs in such horrible fe
as when we knowe in our conscience that we h
grieuously offended god, and do so continue, & th
yet he striketh not, but quietlye suffereth vs in t
naughtynes that we haue delyghte in. Then sp
ciallie it is tyme to crye, & to crye agayne, as Dau
Psalme. ii. did: Cast me not awaye frome thy face, & take not
Psal. cxiii. waye thy holye spirite frome me. Lord turne not
waye thy face from me, cast not thy seruaunt aw
Psal. xxvi. in displeasure. Hide not thy face frome me, lest I
like vnto them ỹ go downe to hel. The which lam
table prayers of him, as they do certify vs, what h
rible daunger they be in, frō whom god turneth h
face (for ỹ time, & as long as he so dothe:) so should
they moue & stirre vs to cry vpon god, with all ou
hearte, that we may not be brought into that sta
whyche doubtles is so sore wofull, so miserable, & so
dreadful, as no tounge can sufficiently expresse, or
nye hearte can thinke. For what deadly griefe ma
a mā suppose it is to be vnder ỹ wrath of god, to b
forsaken of him, to haue his holy spirite the author
of al goodnes, to be taken frō him, to be brought n
so vile a condicion, ỹ he shalbe left mete for no better
purpose then to be for euer cōdemned to hel. For no
only such places of Dauid do shew, ỹ vpon the tur
ning of gods face from any persons, they shalbe left
bare from al goodnes, & farre from hope of remedy
but also the place rehersed last before of Esay, doth
meane the same, which sheweth, that God at length
dothe so forsake his vnfruitful vineyard, that he w
not onely suffre it to bring furth wedes, briers, and
thornes

thornes, but also, further to punish the vnfruitefulnes of it, he saith he wil not cut it, he will not delue it, & he wil commaunde the cloudes, that they shall not rain vpon it, wherby is signified ỹ teachinge of his holy word: which sainct Paule after a lyke maner expressed by planting and watering, meanyng that he wil take that away from thē. So that they shalbe no lenger of hys kynge dome, they shalbe no lēger gouerned by his holy spirite, they shalbe putte from the grace and benefites that they had, & euer mighte haue enioyed throughe Christ. They shalbe depriued of the heauenly light, & life which they had in Chryst, whyles thei abode in him. Thei shal be, (as they were once) as men without god in this worlde, or rather in worse takyng. And to be short thei shalbe geuen into the power of ỹ deuill, whych beareth the rule in al thē, that be cast awaye from god, as he did in Saule, and Judas, and generally in al suche, as worke after theyr owne wylles, the chyldren of mistrust and vnbelyefe.

Let vs beware therfore (good christian people) lest that we, reiectinge or casting away gods word, by the which we obteine & retein true faith in god) be not at length cast of soo far, ỹ we become as ỹ chylderen of vnbelef, which be of two sortes, far diuerse yea almost cleane contrary, and yet both bee verye far frō returning to god. The one sort, onelye waying their sinful & detestable liuing, with the ryghte iudgment & straightnes of gods righteousnes, be so without counsayle, and be soo comfortles, (as all they must nedes be, from whō the spyryte of counsail and comforte is gone (that they wyl not be per-

1. Reg. xvi.

swaded.

swaded in their hartes, but that either god cann
or els that he wil not take them again to hys fau
and mercye. The other, hearyng the louing & lar
promises of gods mercye, and so not conceiuyng
right faith thereof, make those promises larger t
euer god did: trusting, that although they contin
in theyr sinful and detestable liuing neuer soo lon
yet that god at the ende of their life, will shewe h
merci vpon them, and that then, they wil retourn
Eze. xviii. and. xxxiii. And both these two sortes of mē, be in a damnab
state: and yet neuertheleſſe, God, (who willeth n
the death of ỹ wicked) hath shewed meanes, who
Agaynſte desperacion by both ỹ same (if they take hede in season) mayes
cape. The fyrst, as they doe dreade Gods ryghtf
iustice in punishing sinners: (wherby they should
dismaid & should despayre in dede, as touching a
hope ỹ may be in themselues) so if they woulde co
stantly or stedfastly beleue, ỹ gods mercy is ỹ rem
dy appointed agaynst suche dyspaire & distrust, n
onely for them but generally for al ỹ be sorye & tr
ly repētant, and wil therwithal stick to gods mer
cy, they may be sure they shal obtein mercy, & ente
into ỹ port or hauē of sauegard, into the which wh
soeuer doth come, be thei before time neuer so wyc
ked, thei shalbe out of daunger of euerlasting dam
Eze. xxxiii. nacion, as god by Ezechel saith: what tyme soeue
the which doth returne, and take earnest and tru
repentaunce, I wil forget al hys wyckednes.

Agaynſte presumptiō The other, as they be ready to beleue gods pr
mises, so they should be as ready to beleue ỹ threa
ninges of god: alwel they shoulde beleue the law
as the gospell: aswell that there is an hel and euer
lastyng

lasting lyfe, as that there is an heauen, and euerla-
synge ioye, aswel they shoulde beleue damnation to
be threatened to the wicked and euill doers, as sal-
uation to be promysed to the faythfull in worde and
workes: aswell they shoulde beleue God to be true,
in the one as in the other. And the sinners that con-
tinue in theyr wicked lyuyng, ought to thynke that
the promises of Goddes mercy and the Gospel, per-
teyne not vnto them, beinge in that state: but onely
the lawe, and those scriptures, whyche conteine the
wrathe, and indignation of God, and his threate-
ninges, which shoulde certifie them, that as they do
ouer boldly presume of Gods mercye, & lyue dysso-
lutely: so doth God still more and more withdrawe
his mercy from them, and he is so prouoked therby
to wrath at lengthe, that he destroyeth suche presu-
mers many tymes sodaynlye. For of suche Saynte
Paule sayde thus: when they shall saye it is peace, 1. Tess. 5
there is no daunger, then shall sodaine destruction
come vpon them. Let vs beware therefore, of such
naughtye boldenesse to synne: for God, which hath
promysed his mercy to them that be truelye repen-
taunte, (althoughe it be at the latter ende) hath not
promised to the presumptuous sinner, either that he
shal haue long lyfe, or that he shal haue true repen-
taunce at the last ende. But for that purpose hathe
he made euerye mannes death vncertaine, that hee
should not put his hope in thend, and in the meane
season (to Gods hygh displeasure) lyue vngodlye.
Wherefore, let vs folowe the counsayle of the Wyse-
man: let vs make no tarying to turne vnto the lord:
let vs not put of, from day to daye, for sodainly shall

hys wrath come, and in tyme of vengaunce he w
destroy the wycked. Let vs therfore turne betim
Ozee. xiiii. and whē we turne, let vs pray to GOD, as O
teacheth, saying: Forgeue vs al our sins, receiue
graciously. And if we turne to him, with an hu
ble & a very penitent heart, he wil receiue vs to
fauour and grace, for hys holye names sake, for h
promyse sake, for his trueth and mercyes sake, p
mised to al faythful beleuers in Jesus Christ
his onely naturall sonne. To whom the on
lye sauiour of the worlde, with the fa
ther and the holy ghoste, be al
honoure, glorye, and power,
world without ende.
Amen.

An exhortacion agaynste the feare of deathe.

IT is not to be merueiled, that worldlye men doe feare to dye. For deathe depryueth theim of al worldelye honours, ryches, and possessions, in the fruition whereof, the worldelie man counteth himselfe happie, so long as he maye enioye theym at his owne pleasure, and otherwyse, yf he be dispossessed of the same, wythoute hope of recouerye, then he can none other thinke of him selfe, but that he is vnhappye, because he hathe loste his worldely ioye and pleasure. Alas thinketh this carnal man, shall I nowe depart for euer, from al my honours, al my treasure, from my country frēdes, riches, possessions, and worldly pleasures, whiche are my ioy and heartes delyght? Alas that euer that daye shall come, when all these I muste bydde fare wel at once, and neuer to enioye anye of theim after. Wherefore it is not wythout great cause spoken of the Wiseman: O deathe, how bitter a sower is the remembraunce of thee, to a man that liueth in peace, and prosperitye in his substaunce, to a man liuynge at ease, leading his lyfe after his owne mind wythoute trouble, and is there withal well pampered and fedde? There be other menne, whome this worlde doth not so greatly laughe vpon, but rather vexe and oppresse wyth powertie, sickenesse, or some other aduersitye, yet they doe feare death, partelye because the fleasly abhorreth naturallye his own sorowful dissolucion, which death doth threaten vnto them, and partelye by reason of sickenesses, and Ecclc. xli.

paynefull diseases, whiche be moste stronge pange and agonies in the flesh, and die commonly to con to sicke men before death, or at the least, accompa death, whensoeuer it commeth.

Although these two causes seme gret and weig ty to a worldly man, wherupon he is moued to fe death, yet there is an other cause much greater th any of these afore rehersed, for which in dede, he ha iust cause to feare death, and that is, the state and dicion whereunto at the last ende, death bringeth them that haue theyr hearts fixed vpon this wor without repentaunce & amendmēt. This state a condicion, is called the second death, which vnto such, shal insue after this bodelye death. And this that death, which in dede ought to be dred & feare for it is an euerlasting losse without remedye, of th grace and fauoure of god, and of euerlastinge ioy pleasure, and felicity. And it is not only the losse euer of all these eternall pleasures, but also it is th condemnacion, both of bodye and soule, (wythou eyther appellacion, or hope of redemption) vnto uerlasting paynes in hel. Unto this state death in
Luk. xvi. the vnmercifull and vngodly rich man (that Luk speaketh of in his gospell,) who liuing in al wealth and pleasure in this worlde, and cherishing himse daylye wyth dayntye fare, and gorgeous apparel despised poore Lazarus, that laye pitifullye at hi gate, miserablye plagued, and full of soores, and al greuouslye pyned wyth hunger.

Bothe theese twoo were arrested of death, whic sent Lazarus the poore miserable man, by aungel anone vnto Abrahās bosome: a place of reste, plea

[can

sure and consolation. But the vnmercifull rich man
descended downe into hell, & beyng in tormentes, he
cried for comforte, complaynyng of the intollerable
payne that he suffered in ỹ flame of fyre, but it was
to late. So vnto this place, bodely death sendeth al
them, that in this worlde haue theyr ioye & felicitie:
all thē, that be in this worlde be vnfaithful vnto god
and vncharitable vnto theyr neighbours, to dyinge
wythoute repentaunce, and hope of gods mercye.
Wherefore it is no meruayle, that the worldly man
feareth death, for he hath muche more cause so to do
then he him selfe doeth consydre.

Thus we se thre causes, why worldly men feare deathe. One, because they shall loose thereby theyr worldlye honoures, riches, possessions, and all theyr heartes desyres: Another, because of the paynefull diseases, and bitter pangues, which commonly men suffre, eyther before or at the time of death: but the chiefe cause, aboue all other, is the dreade of the miserable state, of eternal damnaciō bothe of bodi and soule, which they feare shal folow, after theyr departyng out of the worldly pleasures of this present life. the first. Second thirde.

For these causes be all mortal men, (which be geuen to the loue of this woorld) both in feare, & state of deth, through sin (as the holy Apostle saith) so lōg as they lyue here in this worlde. But (euerlastynge thankes bee to almyghtye God forever) there is neuer one of al these causes, no nor yet the altogether that can make a true Christian man afrayde to dye (whiche is ỹ verye membre of Christ, the temple of the holye goste, the son of God, & the very inheritour of the euerlasting kingdom of heauen:) but playnly Hebre. iii. 1. Cor. iii.

contrary, he conceaueth great and many causes,
doubtedlye grounded vpon the infallible and e
lastinge trueth of the woorde of God, which m
him, not only to put away the feare of bodely dea
but also for the manifolde benefyttes and singu
commodityes, which ensue vnto euerye faithfuly
son, by reason of the same, to wyshe, desyre, and lo
heartelye for it. For death shalbe to him no death
al, but a very deliueraūce from death, frō al pain
cares, and sorowes, miseryes, and wretchednesse
this worlde, and the verye entrye into rest, and a
ginninge of euerlasting ioye, a tasting of heauen
pleasures, so greate, that neyther tongue is able
expresse, neyther eye to see, nor eare to heare the
no nor for any earthly mans hearte to conceaue
So exceading greate benefites they be, which g
oure heauenlye father by his mere mercye, & for
loue of his sonne Jesus Chryste, hathe layed vp
store, and prepared for them, that humbly submi
them selues to Gods wyll and euermore vnfayn
lie loue him from the bottome of theyr hearts. A
we ought to beleue, that death being slaine by chr
cannot kepe anie manne, that stedfastlye trusteth
Chryste, vnder his perpetuall tiranny & subiectio
but that he shall ryse from death agayne vnto glo
at the laste day, appoynted by almyghty God: ly
as Chryste our heade dyd ryse agayne, accordyng
to Gods appoyntment the thyrde day. For sayn
Augustyne saith. The head goyng before, the me
bres trust to folow, and come after. And S. Pau
sayeth: yf Chryste be rysen from the deade, wee sh
rise also from the same. And to comforte al Chryste
per son

persons herein, holy Scrypture calleth this bodely death a slepe, wherin mãs senses be (as it were) taken from hym for a season, & yet when he awaketh he is more fresshe, then he was when he went to bed So, although we haue our soules seperated frome our bodyes for a season, yet at the generall resurrection, we shalbe more fresshe, beautifull and perfecte, thẽ we be now. For now we be mortal, thẽ we shal be immortall, now infecte with diuers infirmities, then clearely voide of al mortall infirmities: nowe we be subiecte to all carnall desyres, then we shalbe all spirituall, desyryng nothing but Gods glory and thinges eternall. Thus is this bodely death, a dore or entring vnto life, & therefore not so muche dreadful, (if it be rightly considered) as it is comfortable, not a mischief, but a remedy of al mischief, no enemy but a frend, not a cruell tyraunte, but a gentle guid, leadinge vs, not to mortalitie but to immortalytye, not to sorowe and payne but to ioye and pleasure, and that to endure for euer, if it be thankfully takẽ and accepted, as gods messenger, & pacientli borne of vs, for Christes loue, that suffered most paynefull death, for oure loue, to redeme vs from death eternall. Accordynge herevnto, Sayncte Paule sayeth Rom. viii. oure lyfe is hid with Chriſte in God, but when our lyfe shall appeare, thẽ shall we also appere with him in glory. Why then shal we feare to die, cõsidering the manifold and comfortable promises of the gospell, & of holye scriptures. God the father hath geuẽ John. vi. vs euerlasting lyfe, (saith S. John) and this lyfe is in his sonne, he that hath the sonne, hath life, and he that hath not ỹ son, hath not life. And this I wrote

sayth

(sayeth S. Iohn) to you, that beleue in the name
Iohn.vi. the sonne of God, that you mai know that you ha
euerlastinge lyfe, and that you do beleue vppon
name of the sonne of God. And our sauyoure chr
sayth: he that beleueth in me, hath lyfe euerlastyn
Iohn.vi. and I wyll rayse him from death to life, at the la
daye. S. Paule also sayeth, that Chryste is ordey
1.Cor.i. ned and made of God, our righteousnes, our ho
nes and redemption, to the intente that he whyc
will glory, should glory in the Lorde. S. Paule
contemne, and set litle by al other thinges, estem
them as dunge whiche before he had in very gre
pryce, that he might be founde in Chryste, to ha
euerlasting life, true holynes, righteousnes and
Collos.iii. demption. Finallye. S. Paule maketh a playne
gument in this wyse: If our heauenly father wo
not spare his own natural sonne, but dyd geue h
to death for vs: how can it be, that wyth hym
should not geue vs al thinges. Therfore if we ha
Chryste, then haue we with hym, and by hym,
good thinges whatsoeuer we canne in our hearte
wysh or desyre: as victory ouer death, sinne and
we haue the fauoure of God, peace wyth him,
holinesse, wysedome, iustice, power, lyfe
and redemption: we haue by hym
perpetuall health, wealth ioy
and blysse euerlastynge.

The second part of the Sermon of the feare of death.

I hath ben heretofore shewed you, that there be three causes wherfore men do cõmonly feare death. Fyrst, the sorowful departing from worldly goods & pleasure. The second, the feare of the pangues & paynes that come with death. Laste and principall cause is, the horrible feare of extreme miserie, & perpetual damnacion in time to come. And yet none of these three causes troubleth good men, because they stay them selues by true fayth, perfitte charitie, & sure hope of the endelesse ioy and blisse euerlastyng.

All those therefore, haue great cause to be ful of ioy that be ioyned to Chryste with true faith, stedefast hope, & perfect charitie, & not to feare deth nor euer lastinge dãnation. For death cannot depryue thẽ of Jesu Chryst, nor any sinne can condemne them that are grafted surely in hym, which is their onlye ioye, treasure, & life. Let vs repent onre sinnes, amende our liues, trust in his mercy & satisfaction, & deathe can neither take hym from vs, nor vs from hym. For thẽ (as S. Paule sayth) whether we lyue or dye we be the lordes owne. And again he sayth: Chryst did die & rose againe, because he should be lorde both of the dead & quicke. Thẽ if we be the lordes owne when we be dead, it must nedes folow that such tẽporall deathe, not only cannot harme vs, but also ỹ it shall much be to oure profite, & ioyne vs vnto god more perfectly. And therof the Christiã heart may surelye be certified by the infallible or vndeceauable trueth of holy scripture. It is God (saith saynte Paule) which hath prepared vs vnto immortalitie Rom. xiiii.

& the same is he whiche hath geuen vs an earnest of the spirite. Therefore let vs be alwayes of good comforte, for we know: that so long as we be in the body, we be (as it were) farre from god in a strange countrey, subiect to many perilles, walkinge wyth out perfect syght, & knowledge of almyghtye God onely seing him by faith in holye scryptures. But we haue a courage & desire rather to bee at home with God & our sauiour Christ, farre from the body, where we may beholde his Godhead, as he is face to face, to our euerlastyng comforte. These be

Hebre. xiii. S. Paules wordes in effect, wherby we may perceiue, that the life in this world, is resēbled & lykened to a pylgrimage, in a straunge countrey, farre from god: & that death deliuering vs from oure bodyes, doth sende vs straighte home into oure own countrey, & maketh vs to dwel presently with god for euer, in euerlasting rest & quietnes. So that to dye is no losse, but profite and winninge to all true christen people. What loste the thiefe ẏ hanged on ẏ crosse with Christ, by his bodely death? yea, how

Luke. xxiii. much dyd he gayne by it. Did not our sauiour say vnto him: this day thou shalt be with me in Paradise? And Lazarus that pitefull person, that laye before the riche mans gate, payned with sores, and

Luke xvi. pyned with hunger? dyd not death hyghlye profite and promote hym? Whych by the ministery of Angels, sente hym vnto Abrahams bosome, a place of rest, ioy and heauenly consolacion. Let vs thyncke none other (good Christen people) but Chryst hath prepared and made ready before the same ioye and felicitie for vs, that he prepared for Lazarus & the thiefe. Wherefore, let vs sticke vnto hys saluatyon

and

and gracious redempcion: & beleue his woꝛd, ſerue him frome our heartes, loue & obey him, & whatſoeuer we haue done heretofoꝛe contrary to his moſt holy wil, nowe let vs repente in tyme, and hereafter ſtudy to coꝛrect our lyfe: and doubt not, but we ſhall finde him as mercifull vnto vs, as he was either to Lazarus, oꝛ to the thiefe whoſe exãples ar wꝛitten in holye ſcripture, foꝛ the comfoꝛte of them that be ſinners, & ſubiecte to ſoꝛowes, miſeryes, & calamities in this woꝛld, that they ſhoulde not diſpayꝛe in Gods mercy, but euer truſt therby to haue foꝛgeuenes of their ſinnes & lyfe euerlaſting, as Lazarus & the thiefe hadde. Thus I truſte euery chꝛyſten man percepueth by the infallible oꝛ vndeaceauable woꝛd of God, ỹ bodelye deathe cannot harme noꝛ hinder them that truely beleue in Chꝛyſt. but contrary ſhall pꝛofite & pꝛomote the chꝛyſten ſoules, which beyng truelye penitent foꝛ theyꝛ offences, depart hence in perfecte charitye, & in ſure truſt, that God is mercifull to them, foꝛgeuinge theyꝛ ſinnes foꝛ the merites of Jeſus Chꝛyſt his onlye natural ſonne.

The ſeconde cauſe why ſome do feare deathe, is foꝛe ſickenes, and greuous paynes, which partelye come befoꝛe death, & partly accõpanieth oꝛ cometh wyth death whenſoeuer it commethe. This feare, is the feare of the fraple fleaſhe, and a naturall paſſion, belongynge vnto the nature of a moꝛtall man. But true faythe in Gods pꝛomiſes, and regarde of the paynes & panges, which Chꝛiſt vpon the croſſe ſuffered foꝛ vs miſeꝛable ſinners, wyth conſideracion of the ioye and euerlaſtinge lyfe to come in heauen, will mitigate aſſwage leſſe thoſe paynes, & moderate oꝛ bꝛyng into a meane this feare, that it ſhall

The ſeconde why ſome doe feare death.

neuer be able to ouerthrowe the heartye delyte, and gladnes, ỹ the Christian soule hath to be separated from this corrupt body, that it may come to the gracious presence of our sauiour Jesus Christe. If we beleue stedfastly the word of God, we shall perceiue that such bodely sickenes, panges of death, or what soeuer dolorous paynes we suffer, eyther before or wyth deathe, be nothing els in christen men but the rodde of our heauenlye & louing father, wherwyth he mercifullye correcteth vs, eyther to trye and declare the faythe of his patient chyldren, ỹ they may be founde laudable, glorious, and honorable in his sighte, when Jesus Christ shalbe openly shewed, to be the iudge of all the worlde: or els to chastice and amende in them, whatsoeuer offendeth his fatherly & gracious goodnes, leaste they shoulde perishe euerlastingly. And this his correctinge rod, is common to all them that be truelye his. Therfore let vs cast awaye the burden of sinne, ỹ lyeth to heauy in our neckes, and returne vnto God by true pentaunce & amendement of our lyues. Lette vs wyth patience runne this course that is appoynted, sufferinge (for his sake that dyed for oure saluacion) all sorowes panges of deathe, and death it selfe ioyefully, when God sendeth it to vs, hauynge oure eyes fixed & stedfast euer vpon the head & captayne of our fayth, Jesus Chryst: Who (considering the ioye that he shulde come vnto) cared neyther for the shame, nor payne of deathe, but wyllingly conformyng and framyng his wyll to his fathers wyll, moste patientlye suffered the most shamefull and paynefull deathe of the crosse, beynge innocent and harmeles. And nowe therefore he is exalted in heauen, and euerlastyngly

Phil. ii.

syttet

ſitteth on the right hande of the throne of God the father. Lette vs call to oure remembraunce therefore, the lyfe and ioyes of heauen, that are kepte for all them that paciently do ſuffer here with Chriſte: and conſider that Chriſte ſuffered all his paynefull paſſion by ſinners, and for ſinners: and then wee ſhall with pacience, and the more eaſely, ſuffer ſuch ſorowes and paynes, when they come. Let vs not ſet at light the chaſtiſing of the Lorde, nor grudge at him, nor fall frome him, when of him wee bee corrected: for the Lorde loueth theym whom he doeth correcte, and beateth euerye one whome he taketh to be his childe. What childe is that (ſaythe Saint Paule) whom the father loueth, and doeth not chaſtice? If ye be without Goddes correction, (whiche all his welbeloued and true children haue) then be you but baſtardes finally regarded of God, and not his true children. Hebr. xii.

Therfore, ſeyng that when we haue in earth our carnall fathers to bee our correctours, we do feare theym, and reuerentelye take theyr correction, ſhall wee not muche more be in ſubiection to God oure ſpirituall father, by whome wee ſhall haue euerlaſtynge lyfe? And our carnall fathers ſometyme correcte vs, euen as pleaſeth theym without cauſe: but this father iuſtelye correcteth vs, eyther for oure ſinne, to the intente we ſhoulde amende, or for oure commoditye and wealthe, to make vs therby partakers of his holyneſſe. Furthermore, all correction which God ſendeth vs in this preſent tyme, ſemeth to haue no ioye and comforte, but ſorow and payne. yet it bryngeth with it a taſte of Gods mercye and goodneſſe towardes theim that be ſo corrected, and

a sure hope of gods euerlastinge consolacion in h
uen. If then theese sorowes, diseases, & sickenes
and also deathe it selfe, bee nothing els but our h
uenlye fathers rod, whereby he certifieth vs of
loue and gracious fauour, wherby he trieth and
rifieth vs, wherby he geueth vnto vs holynes, a
certifieth vs that we be his children, & he oure m
cifull father: shall not we then, wythal humilitye,
obediente and louynge chyldren, ioyfully kisse o
heauenlye fathers rod, and euer saye in oure hea
wyth our sauyour Jesus Chryst: Father, yf thi
Math. xxvi guyshe and sorowe whyche I fele, & death whic
se approche may not passe, but that thy wyll is t
I must suffer them, thy wyl be done.

The thyrde parte of the Sermon of the feare of death.

In thys Sermon agaynste the fe
of deathe, twoo causes were dec
red, whych commonlye moue wo
lye men to be in muche feare to di
yet the same dooe nothynge trou
the faythfull and good lyuers wh
deathe commethe, but rather geueth them occas
greately to reioyce, considering that they shalbe
liuered from the sorow and miserye of this worl
and be broughte to the great ioy and felicitye of t
lyfe to come. Nowe the thyrde and speciall cau
whye death in dede is to be feared, is the misera
state of the woldelye & vngodlye people, after th
deathe. But this is noo cause at all, whye the Go
lye and faythfull people shoulde feare death: but r
ther contraryewyse, theyr Godlye conuersacion
th

The thyrde cause whye deathe is to be feared.

this lyfe & beliefe in Chriſt, cleauyng contynually to his merites, ſhould make them to long ſore after that lyfe, that remaineth for them vndoubtedly after this bodely death. Of this immortall ſtate, after this tranſitory lyfe where we ſhall lyue euermore, in the preſens of God, in ioy and reſte, after victory ouer all ſickenelles, ſorowes, ſynne, & death there be manye, bothe playne places of holye ſcripture, whych confyrme the weake cõſcience agaynſt the feare of al ſuch dolours, ſyckenelles, ſynne, and bodely death, to aſſwage ſuch tremblynge and vngodly feare, and to encorage vs with comforte and hope of a bleſſed ſtate after thys lyfe. Saint Paule Ephe.1. wiſheth vnto the Epheſians, that God the father of glory woulde geue vnto them the ſpirite of wiſedome & reuelation, that the eyes of theyr heartes myght geue lyght to knowe hym, and to perceiue howe great thynges he had called them vnto, and howe riche inherytaunce he hath prepared after thys lyfe, for them that pertayne vnto hym. And Saint Paule hym ſelfe declareth the deſyre of hys Philip.1. hearte, which was to be diſſolued and looſed from his body, and to be with Chriſt: whych (as he ſayd) was muche better for hym, although to theym it was more neceſſary, that he ſhoulde lyue, whyche he refuſed not, for theyr ſakes. Euen ly be as ſaynte Martin ſayde: Good Lorde, yf I be neceſſarye for thy people to do good vnto them, I wyll refuſe noo labour: but els for mine owne ſelfe, I beſeche thee to take my ſoule.

Nowe, the holy fathers of the olde lawe, and all faithfull & righteous men, whiche departed before our ſauiour Chriſtes aſcention into heauē dyd by

death

death depart from troubles vnto rest, frō the hā
des of their enemies into the handes of God, fro
sorowes and sicknesses vnto ioyfull refreshinge
to Abrahams bosome, a place of all comforte a
Sapi.iii. consolation, as scriptures do plainely by manyfe
wordes testifie. The boke of wisedome sayeth: t
the righteous mens soules be in the hande of g
and no torment shall touch them. They seemed
the eyes of foolishe men to dye, and theyr death w
counted miserable, and theyr departynge out
thys worlde wretched, but they be in reste. I
an other place saith: that the ryghteous shall l
for euer, & theyr reward is with the lorde, & th
myndes be with god who is aboue all. There
they shall receiue a glorious kyngdome, & a beau
Sapi.iiii. tifull crowne, at the Lordes hand. And in an oth
place the same booke saith: the righteous, thoug
he be preuented with sodaine death, neuertheles
he shalbe there, where he shalbe refreshed. Of
brahams bosome, Chrystes wordes be soo playn
that a christian man nedeth no more proofe of it.

Nowe then, if this were the state of the holyeh
thers and righteous men, before the commynge
our sauiour, & before he was glorified: howe much
more then ought all we to haue a stedefast faith
a sure hope of this blessed state and condycyon, a
ter our death? Seing that oure sauiour nowe ha
perfourmed the whole worke of oure redemptio
and is gloriously ascended into heauen, to pr
John. xiii. pare our dwellyng places wyth hym, and sayde w
to his father: Father, I wyll that where I am m
seruauntes shalbe wyth me. And we know we th
whatsoeuer Christ wyll, hys father wyll the same

wherefo

wherefore it cannot be, but if we be his faithful ſer-
uantes, our ſoules ſhalbe with him, after our de-
partynge oute of this preſent lyfe. Saynt Stephin
when he was ſtoned to death, euē in the middeſt of
his tormentes, what was his minde moofte vpon:
when he was full of the holy goſt, (ſayeth holy ſcrip
ture) hauing his eyes lifted vp into heauen, he ſaw Actes.vii.
the glory of God, and Jeſus ſtandinge on the right
hande of God. The which trueth, after he had con-
feſſed boldly before the enemies of chriſt, they drew
hym out of the citie, and there they ſtoned him, who
cryed vnto God, ſayinge: Lorde Jeſu Chryſte, take
my ſpirite, And doeth not our ſauiour ſay plainly in
S. Johns goſpell: Verely, verely, I ſay vnto you John.v.
he that heareth my word and beleueth on him that
ſent me, hath euerlaſting life, and commeth not into
iudgement, but ſhall paſſe from death to lyfe. Shal
we not then thinke that death to be precious, by the
which we paſſe vnto lyfe.

Therefore it is a true ſaying of the Prophet: the Pſalm.cxvi
death of the holy and ryghteous men, is precious in
the lords ſight. Holy Simeon, after that he had his
hartes deſyre in ſeing our ſauiour that he euer long-
ed for al hys life, he embraced or toke him in his ar-
mes, and ſaid: Now lord let me depart in peace, for Luke.ii.
mine eyes haue beholden that ſauiour, which thou
haſt prepared for al nacions.

It is truth therfore, that the death of the righte
ous is called peace, and the benefite of the Lord, as Pſal.cxiiii.
the churche ſayeth in the name of the righteous de-
parted out of thys world: my ſoule turne the to thy
reſte, for the Lorde hath bene good to thee, and re-

death depart from troubles vnto rest, frō the ha
des of their enemies into the handes of God, fr
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the churche ſayeth in the name of the righteous de-
parted out of thys world: my ſoule turne the to thy
reſte, for the Lorde hath bene good to thee, and re-

warded thee. And we see by holye scripture, & other auncient Histories of Martirs, that the holy, faithfull, and righteous euer syns Christes ascention & going vp in their death did not doubt, but that they went to be with Christ in spirite, whiche is our life, health, wealth, & saluation. Iohn in his holy reuelacion, saw an. C. xl. and iiii. M. virgins & innocentes of whom he said: these folowe the lābe Iesu Christ whersoeuer he goeth. And shortly after, in the same place he sayth: I heard a voice from heauen, saying vnto me, writ, happy and blessed ar the dead which die in the lord: from henceforth (surely saieth the spirite) thei shal rest from their paines and labours, for their workes doe folowe them. So that then they shall reape with ioye and comfort, that which they sowed with labours and paynes.

Apoc. xiiii.

They that sow in the spirit, of the spirite shall reape euerlasting life. Let vs therfore neuer be weary of well doyng, for whē the time of reaping or reward commeth, we shal reape without any werines euerlasting ioye. Therefore while we haue tyme (as S. Paule exhorteth vs) let vs do good to all men, and not laye vp our treasures in earth, where rust and mothes corrupt it, which rust (as S. James sayth) shal beare witnesse agaynst vs at the great Day, to condemne vs, and shall (like most brennynge fyer) torment our flesh. Let vs beware therefore (as wel vnder our owne wealth) that we be not in the number of those miserable couetous and wretched men, whiche S. James biddeth mourne and lament their gredye gatherynge, and vngodly kepinge of goodes. Lette vs be wyse in tyme, and learne

Gala. vi. Math. vi.

James. v.

folow

ſolow the wyſe exãple of the wycked ſteward. Let vs ſo wyſely order our goodes and poſſeſſions, committed vnto vs here by god for a ſeaſõ, that we may truelye heare and obaye this commaundemente of oure ſauioure Chryſte: I ſaye vnto you, (ſayeth he) make you frendes of the wycked Mammon, that they maie receyue you into euerlaſting tabernacles or dwellinges. Rycheſſe he calleth wycked, becauſe the worlde abuſeth them vnto al wyckednes, which are otherwiſe the good gift of God, & the inſtrumentes whereby gods ſeruauntes do truely ſerue him, in vſing of the ſame. He commaunded theym not to make them rich frends, to gette high dignities, and worldlye promotions, to geue great giftes to ryche men that haue no nede therof, but to make them frẽdes of poore and miſerable men: vnto whom, whatſoeuer they geue, Chryſte taketh it, as geuen to hym ſelfe. And to theſe frendes Chryſte in the goſpel geueth ſo great honor and preheminence, that he ſayeth: they ſhall receyue them that do good vnto them into euerlaſting houſes: not that men ſhalbe our rewarders for our wel doing, but that Chryſt will reward vs, and take it to be doen vnto himſelfe, what ſoeuer is doen to ſuch frendes. Luke.xvi.

Thus makinge poore wyetches our frendes, we make oure ſauiour Chryſt, our frende whoſe membersthey are, whoſe miſerye, as he taketh for hys owne miſerye: ſoo they releyſe, ſuccoure and helpe, he taketh for his ſuccour, relyefe, and helpe, and wil as much thanke vs and rewarde vs for oure goodnes ſhewed to theim, as yf he himſelfe hadde receyued ſyke benefyte at oure handes, as he wytneſ-

seth in the gospell, saying: whatsoeuer ye haue do
Math. xxv. to any of these simple persons, whiche doo beleue
me, that haue ye doen to my selfe. Therfore let vs
ligentlye foresee, that oure faythe and hope, whic
we haue conceaued in almightie god and in our s
uiour Chryst, waxe not faynt, nor that the loue w
che we beare in hād to beare to him, waxe not co
but let vs study dayly and diligently to shew our
ues to be the true honourers & louers of god, by
pynge of his commaundementes, by doing of go
deedes vnto our nedye neyghbours, releuing by
meanes that we can, theyr pouerty with our abo
daunce and plenty, theyr ignoraunce with our w
dome and learninge, and comforte theyr weaken
w our strength & aucthoritie: callyng all men bac
frō euyll doyng by godly counsayle and good ex
ple, perseueryng still in well doynge, so longe as v
lyue. So shall we not nede to feare death, for any
these thre causes, afore mencioned, nor yet for any
ther cause that can be imagined. But contrary, cō
dering ẏ manifolde sickenesses, troubles & sorow
of this presente life, ẏ daungers of this perilous p
grimage, & the great encombraunce, which our
rit hathe by his sinful flesh and frayle body subie
to death: cōsidering also the manifolde sorowes a
daungerous deceytes of this world on euery side,
intollerable pryde, couetousnes & lechery, in time
prosperitie: the impacient murmuring of them th
bee worldelye, in time of aduersitie, which cease n
to withdraw and plucke vs from God, our sauio
Chryste, from oure lyfe, wealth, or euerlasting io
and saluacion: considering also the innumerable a
saultes

saultes, of oure goostly enemye the deuyl, with al his fyerie dartes of ambition, pryde, lechery, baynglory enuie, malice, detraction or backebiting, with other his innumerable deceytes, enginnes and snares, whereby he goeth buselye aboute to catche all men vnder his dominion, euer lyke a roarynge Lion, by all meanes searchinge whom he may deuoure: the faythfull Chrystian manne, whiche considereth all these miseryes perilos, and incommodities, (where vnto he is subiecte so longe as he here lyueth vpon earth) and on the other parte, considereth that blessed and comfortable state of ỹ heauenly life to come and the swete condicion of them that departe in the Lorde, how they are delyuered from the continuall encombraunces of theyr mortall and sinnefull body frome all the malice, craftes, and deceytes of this worlde, from all the assaultes of theyr ghostely enemye the deuyll, to lyue in peace, reste, and endelesse quyetnesse, to lyue in the felowshyppe of innumerable aungels, and wyth the congregacion of perfecte iuste menne, as Patriarches, Prophetes, Martyrs and confessors: and finallye, vnto the presence of almyghtye GOD, and oure sauiour Jesus Chryste. He that doeth consider all these thinges and beeleueth them assuredlie, as they are to be beleued, euen from the bottome of his harte, beeynge establyshed in GOD, in this true faythe, hauinge a quiete conscience in Chryste, a fyrme hope, and assured truste in Goddes mercye, throughe the merites of Jesu Chryste to obtayne this quietnes, reste, and euerlastyng ioye: shall not onely be wythout feare of bodely death, when it commeth, but certaynly (as Sayncte

1. Peter. v.

Phily.i. Paule did) so shal he gladly (accordyng to gods
and when it pleaseth god to call him out of this
greately desire in his heart, that he may be rid
al these occasions of euyll, and lyue euer to God
pleasure in perfect obedience of his wyll, wyth
sauiour Jesus Chryst: to whose gracious presen
the Lorde of his infinite mercye and grace,
bryng vs to reygne with him, in life euer-
lastinge. To whom with our heauen-
lye father, and the holye ghosse,
be glorye in worldes
wythout ende.
Amen.

An exhortation, concerning good order and obedience, to rulers and Maiestrates.

Almyghtye God hath created & appoynted all thynges in heauen, earth and waters, in a moost excellente and perfecte order. In heauen, he hath appoynted distincte or seuerall orders and states of Archaungelles and Aungelles. In earth he hath assigned and appoynted kynges, prynces, with other gouernoures vnder them, all in good and necessarye order. The water aboue is kepte and raygneth downe in due tyme and season. The Sunne, Moone, Sterres Raynebowe, Thundre, Lightnynge, Cloudes, and all bydes of the ayre, do kepe theyr order. The earth Trees, Sedes, plantes, Herbes, Corne, grasse, and all maner of beastes, kepe themselues in theyr order. All the partes of the whole yeare, as Winter, Sommer Monethes, Nyghtes and dayes, contynue in theyr ordre. All kyndes of fyshes in the Sea, riuers and Waters, with all fountaynes, Spryinges, yea, the seas themselues, keepe theyr comely course and order. And manne hym selfe also hath al his partes, both within and wythoute, as soule, harte, mynde memorye, vnderstandynge, reason, speach, with all and synguler corporall members of hys bodye, in a profitable, necessarye, and pleasaunte ordre. Euerye degre of people in theyr vocation, callyng, an office hath appointed to thē, theyr duetie and ordre. Sōe are in hyghe degree, some in lowe, some kynges and prynces, some inferiors and subiectes, priestes, and laye menne, Maysters and Seruauntes, Fathers

and chyldren, husbandes, & wiues, riche and poo
and euery one haue nede of other: so ỹ in al thing
is to be lauded and praised the goodly order of g
wythoute the whiche, no house, no citie, no com
wealth can continue and indure or laste. For wh
there is no ryght ordre, there reigneth al abuse
nal libertie, enormitie, synne, & Babilonical conf
on. Take away kings, princes, rulers, magistra
iudges, and such estates of gods order, no man
ryde or go by the hygh way vnrobbed, no man
slepe in his owne house or bed vnkilled, no man
kepe his wyfe, chyldren & possessions in quietne
thinges shalbe common, & there must nedes folo
all mischeif & vtter destructiō both of soules bod
goodes and common wealthes. But blessed be g
that we in this realme of Englande fele not the
rible calamities, miseries, and wretchednes, wh
all thei vndoubtedly fele and suffer, ỹ lacke this g
ly order. And praised be god that we know the g
excellēt benefit of god shewed towardes vs in t
behalfe. God hath sent vs his hygh gyft, our mo
dere soueraigne Lady Quene Elizabeth, with g
ly wyse and honorable counsayle, with other sup
ors & inferiors in a beautiful order & goodly. wh
fore let vs subiectes do our boundē dueties, geui
harty thankes to god, & praying for the preseruat
of this godly order. Let vs al obei euē frō the bot
of oure heartes, all theyr godly procedinges, law
statutes, proclamations, and iniunctions, with
other godly orders. Let vs cōsider the scriptur
the holy ghost, which perswade and commaund
al obediently to be subiecte: fyrst and chiefly, to

kynge

Quenes maiestie, supreme gouernour ouer all: and next to her honorable counsayle, and to all other noble men, magistrates and officers, which by godes goodnes be placed and ordered: for almightye God is the onely aucthour and prouider of this forenamed state and order, as it is wrytten of God, in the boke of ẏ prouerbes: through me kinges do raigne throughe me counsaylours make iuste lawes throughe me do Prynces beare rule, and al iudges of the earth execute iudgement, I am louing to thē that loue me. Here let vs marke well and remēber that the hyghe power and aucthorytie of kynges, wyth theyr makyng of lawe, iudgementes, and offyces, are the ordinaunces, not of man, but of God: and therefore in this word (through me) foo manye tymes repeted. Here is also wel to be cōsidered and remēbred, that this good order is appointed of gods wysedom, fauor and loue, specially for thē that loue god, & therfore he sayeth: I loue thē that loue me. Also in the boke of wisedōe we may euidētly learne that a kinges power, aucthoritie and strength is a great benefite of god geuen of his great mercye, to the comfort of our great misery. For thus we reade there spoken to kynges. Heare O ye kinges and vnderstand: learne ye that be iudges of thendes of the earth: geue eare, ye that rule the multitudes: for the power is geuen you of the Lorde and the strength from the highest. Let vs learne also here by the infallible and vndeceable word of god, that kyngs & other supreme and higher officers, are ordayned of god, who is most highest, and therfore they ar here diligētly taught to apply & geue thēselues to knowledg & wisedom, necessari for ẏ ordring of gods peo

Prou. viii.

Sapi. vi.

Sapi. vi.

 ple to their

their gouernaunce committed, or who to gouern they are charged of god. And they be here also ta ght by almighty god, that they should reknowled them selues, to haue all theyr power and strengt not from Rome, but immediatelye of God mos

Deu. xxiii. higheſt. We read in the boke of Deuteronomi, th al punishment perteineth to God by thys senten Uengeaunce is myne, and I wil reward. But th sentence we must vnderstand, to pertayne also t to the Maiestrates, which do exercise gods rou in iudgement & punishing by good & godly law here in erth. And the places of scriptur which se to remoue frō among al Chriſtian men iudgeme punishment, or killing, ought to be vnderstād, th no man (of his own priuate auctoritie) may be in ouer other, may punyshe, or may kyll. But we m refer al iudgment to god, to kinges & rulers, & ki ges vnder thē, which be gods officers to execut stice, & by playne words of scripture, haue their thoritie & vse of the sword graunted from God, we are taught by Saint Paule, that deare and c sen Apostle of our Sauiour Chriſt, who we ough diligently to obey, euen as we would obey our uiour Chryst yf he were present. Thus saynt Pa

Rom. xiii. writeth to ỹ Ro. Let euery soule submit himself to ỹ authoritie of the higher powers, for there is power but of god: ỹ powers that be, be ordeined god, whosoeuer therfore withstandeth ỹ power, wi stādeth the ordinaūce of god. but they ỹ resist or against, shal receiue thēselues dānation, for rul ar not tearefull to thē that do good, but to thē th do euil. Wilt thou be without fere of ỹ power: d wel then, and so shalte thou be prayſed of the sa

for he is the minister of god, for thy welthe. But and if thou do that which is euyll, then feare, for he beareth not the swoorde for noughte, for he is the minister of god, to take vengeaunce, one him that dothe euyl. Wherefore ye muste nedes obey not onelye for feare of vengeaunce, but also, because of conscience and euen for this cause paye ye tribute, for they are gods ministers, seruynge for the same purpose.

Here let vs al learne of saynct Paule the chosen vessel of God, that all persons hauing soules (he excepteth none, nor exempteth none, neyther Preist, Apostle, nor Prophete, sayeth Saynt Chrisostome) do owe of bounden duetye, and euen in conscience, obedience, submission, and subiection to the highe powers, whiche be set in auctoritye by god, for as muche as they be gods liefetenauntes, Gods presidentes, Gods officers, Gods commissioners, Gods iudges, ordeyned of God him selfe, of whom onelye they haue al their power, and al their auctoritye And the same S. Paule threatneth no lesse payne, then euerlasting dānacion, to al disobedient persōs to all resisters agaynst this general & common auctoritie, forasmuche as they resist not man but god: not mans deuise and inuention, but gods wisedōe gods order, power and auctoritye.

The second part of the Sermon of Obedience.

Forasmuche as God hathe created and disposed all thinges in a comelye order, wee haue beene taughte in the fyrste parte of the Sermon, concerninge good order and obedyence, that we also oughte in all commonne wealthes, to obserue

and kepe a due order, and to bee obediente to the p
wers, their ordinaunces and lawes, and that al r
lers are appoynted of God, for a goodly order to b
kepte in the worlde. And also how the Maiestra
oughte to learne howe to rule and gouerne acco
dyng to gods lawes. And that al subiectes are b
den to obey them as gods ministers, yea althoug
they be euyl, not onelye for feare, but also for cons
ence sake. And here (good people) let vs al mark d
ligentlye that is not lawfull for inferiours and su
iectes, in anye case to resist or stande agaynst the s
perioure powers: for S. Paules wordes be play
that whosoeuer wythstandeth, shall gette to they
selues dampnacion: for whosoeuer wythstande
wythstandeth the ordinaunce of god. Our sauio
Chryst himselfe & his Apostles receyued many &
uers iniuryes of the vnfaythefull and wycked m
in aucthorytye: yet wee neuer reade, that they
anye of theym caused anye sedicion or rebellion
gaynste aucthoritye. We reade ofte, that they pa
entelye suffered all troubles, vexacions, slaunde
panges and paynes, and deathe it selfe obedien
wout tumulte or resistence. They committed th
cause to him ẏ iudgeth righteouslye, and prayed
theyr enemies heartelye & earnestlye. They knew
the aucthorytie of ẏ powers was gods ordinaun
& therfore both in theyr words & dedes, they taug
euer obedience to it, & neuer taught nor did the co
trary. The wycked iudge Pilat said to Christ: kn
John.xix. weste thou not that I haue power to crucifye th
& haue power also to loce thee? Jesus aunswere
Thou couldest haue no power at al againste me, e
cept it were geuen the from aboue. Wherby Chr

taug

taughte vs playnelye that euen the wycked rulers haue theyr power and auctoryte from God. And therfore it is not lawfull for theyr subiectes, by force to withstand them, although they abuse theyr power: much lesse then is it lawfull for subiectes to withstand theyr goodly and Chrysti an Princes, which do not abuse theyr auctoryte but vse the same to Gods glorye, and to the profite and commoditye of Gods people. The holy Apostle S. Peter cõmaundeth seruauntes to be obediente to theyr maysters, not onely if they be good and gentle, but also yf they be euyll and froward: affirming that the vocacion & calling of Gods people, is to be pacient, and of the sufferynge syde. And there he bryngeth in the pacience of our sauioure Chryste, to perswade obedience to gouernours: yea, although they be wycked and wronge doers. But let vs now heare S. peter himselfe speake, for his owne wordes certifye beste oure conscience. Thus he vttereth theym in his first Epistle, Seruaunts obey your maysters wyth feare, not onely if they be good and gentle, but also if they be frowarde. For it is thanke worthye, yf a man for conscience toward GOD suffereth griefe, and suffereth wrong vndeserued: for what prayse is it, whē ye be beaten for your faultes, yf ye take it pacientelie, but when you do well, yf you then suffer wrong and take it pacientelye, then is there cause to haue thanke of God, for hereunto verelye were ye called For so did Chryst suffer for vs, leauinge vs an example, that we shoulde folow his stepppes. All these be the verye wordes of S. Peter S. Dauid also teacheth vs a good lesso in this behalfe, who was many times most cruelli & wrongfully persecuted of king

i. Peter. ii.

i. Peter. ii.

i. Pe. xviii. xix. xx.

i. Pe. xviii. xix. xx.

Saule, and many tymes also put in ieopardy
daunger of his lyfe by kinge Saule and his peo
yet he neyther wythstode neyther vsed anye fo
violence agaynst king Saul his mortall or deadl
enemye, but did euer to his liege Lorde and ma
king Saul, most true, most diligent, and most fa
ful seruyce. In soo muche, that when the Lord
had geuen king Saul into Dauyds handes in
own cave, he would not hurte hym, when he m
wythoute all bodelye perill, easily haue slayne h
no he woulde not suffer anye of his seruaun
once to laye theyr handes vppon kinge Saule,
prayed to God in this wyse: Lorde kepe me fro
ynge that thing vnto my master, the Lords ann
ted: keepe me that I laye not my hande vpon h
seyng he is the annoynted of the Lord: for as tr
as the Lord lyueth (excepte the Lorde smyte hi
excepte his day come, or that he go downe to wa
& in battayle perish) the Lord be mercifull vnt
that I laye not my hand vpon the lordes annio
And that Dauid might haue killed his enemi
Saul, it is euidentlye proued in the firste boke o
kinges, bothe by the cuttinge of the lap of Sa
garmente, and also by playne confessyon of hy
Saule. Also another tyme, as is mencioned in
same booke, when the most vnmercifull and m
vnkind king Saule did persecute poore Dauid
did againe geue king Saule into Dauids hand
by castinge of kinge Saule, and his whoole ar
into a deade sleepe: soo that Dauid and one Ab
wyth him came in the nighte into Saules hoo
where Saule laye sleping, and his speare stack
the grounde at his heade. Then sayde Abysai
Da

Dauid: God hath delyuered thyne enemy into thy hands at this tyme, now therfore let me smyte hym once with my speare to the earth, & I wil not smite him againe the seconde time: meaninge thereby to haue killed him wt one stroke, & to haue made hym sure for euer. And Dauyd answered & said to Abysay: destroy him not, for who can lay his handes on the lords annoynted & be giltles. And Dauyd said furthermore: as sure as the lord liueth, the lord shall smyte him, or his day shall come to die, or he shal descende or go down into battal & there perishe. The lorde kepe me from laying my hands vpō the lordes anointed. But take thou nowe the speare that is at his head, & ꝑ cruse of water, & let vs go: & so he did. Here is euidētly proued, that we may not wtstande nor in any waies hurt an annointed king, which is gods liefte naunt, vice gerent, and highest minyster in that countrey, where he is king. But peraduenture, some here would say that Dauid in his owne defence myght haue kylled kyng Saule lawfully, & wyth a safe conscience. But holy Dauid did knowe that he might in no wise wtstand, hurt, or kil his soueraygn lord & king: he did know, that he was but king Saules subiect, though he wer in great fauor with god, & his enemye king Saul out of gods fauor. Therfore though he wer neuer so much prouoked, yet he refused vtterly to hurt the lordes anoynted. He durst not for offending god & his own conscience (although he had occasyon and oportunytie) once lay his handes vpon gods high officer ꝑ kyng whō he did know to be a persō reserued & kept) for his office sake) only to gods punishmēt & iudgmēt.

Obiectiō

Answere.

Therefore

Therfore he prayeth so soft & so earnestly, that he
not his handes vpon the lords annoynted. And
Psalm. 88. these two exãples. I. Dauid (beyng named in scripture a man after Gods owne hearte) geueth a
rare rule & lesson to al subiectes in ỹ world, not to
stand their leige lord & kinge, not to take a swo
by their priuat authoritie against their king, g
annointed, who onely beareth the sworde by g
authoryte for the maintenaũce of ỹ good, & for
punishmẽt of the euil: who only by gods law ha
ble of the sworde at his commaundement, and
hath al power, iurisdiction, regiment, correctyon
punishmẽt, as supreme gouernour of al his realm
and dominions, and that euen by the authority
God, and by Gods ordinaunces. Yet an other
1. Reg. 1. table storye & doctrine is in the second booke of
kinges, ỹ maketh also for this purpose. When A
malechite, by king Saules owne consent & cõm
dement, had killed king Saule, he went to Dau
supposing to haue had greate thãke for his mes
that he killed Dauids deadly enemy, and there
he made greate hast to tel to Dauid, ỹ chaũce: b
ing ỹ him king Saules crowne, ỹ was vppon
head, and his bracelet ỹ was vpon his arme, to
swade his tidinges to be true. But godlye Da
was so far from reioyling at these newes, that
mediately & forthwith he rẽt his clothes of his
he mourned & wept, & said to ỹ messenger: how
ỹ thou wast not afrayd to lay thy handes on the
des annoynted to destroy hym? And by & by D
made one of hys seruauntes to kill the messen
sayinge: thy blonde be one thy owne heade, for
owne mouth hath testifyed and witnessed aga

the graūting that thou hast slaine the lordes anoin-
ted. These examples being so manifest and evident,
it is an intolerable ignorāunce, madnes, & wicked-
nes, for subiectes to make any murmuryng, rebelli-
on, resistence or withstāding, cōmociō, or insurrectiō a-
gainst their most dere and most dreade soueregne
Lord & king, ordeyned and appoynted of Goddes
goodnes, for their commoditie, peace and quietnes.
Yet let vs beleue vndoubtedly (good christiā people
that we maye not obey Kinges, Maiestrates, or a-
ny other, (though they be our owne fathers) if thei
woulde commaund vs to do any thing, contrary to
gods cōmaundemētes. In such a case, we ought to
say with ỳ Apostles: we must rather obey God thē Actes.v.
man. But neuertheles in ỳ case, we may not in any
wise withstand violētly, or rebel agaynst rulers, or
make any insurrectiō, sediciō, or tumultes, either by
force of armes, (other waies) against the annoynt-
ted of the lord, or any of his appointed officers. But
we muste in such case, pacientlye suffer al wrongs &
iniuries, referring the iudgmēt of oure cause onely
to god: Let vs feare ỳ terrible punishmēt of almigh
tie God against traitors, or rebellious persons, bi ỳ
exāple of Chore, Dathā, & Abiron, which repugned
& grudged against gods Maiestrates, and officers
and therfore the earth opened, and swallowed thē
by alyue. Other for their wycked murmuring and
rebellion, were by a sodaine fire sent of god, vtterly
consumed. Other for their frowarde behauiour to
their rulers and gouerners, Gods ministers, were
sodainely stryken, with a foule leprosye. Other
were stinged to death with wonderful strange furie

Therfore he prayeth so lost, & so earnestly, that he
not his handes vpon the lords annoynted. And
Psalm. 88. these two exãples. S. Dauid (beyng named in scripture a man after Gods owne hearte) geueth all rule & lesson to al subiectes in ỹ world, not to stand their leige lord & kinge, not to take a sword by their priuat auctoritie against their king, annointed, who onely beareth the sword by auctoryte for the maintenaũce of ỹ good, & for punishmẽt of the euil: who only by gods law hath vse of the swoorde at his commaundement, and hath al power, iurisdiction, regiment, correctyon punishmẽt, as supreme gouernour of al his realme and dominions, and that euen by the aucthoryte God, and by Gods ordinaunces. Yet an other
4. Reg. 1. table storye & doctrine is in the second booke of kinges, ỹ maketh alla for this purpose. When an malechite, by king Saules owen consent & cõmandement, had killed king Saule, he went to Dauid supposing to haue had greate thãke for his message that he killed Dauids deadly enemy, and therefore he made greate hast to tel to Dauid, ỹ chaunce: bringing wt him king Saules crowne, ỹ was vppon his head, and his bracelet ỹ was vpon his arme, for to swade his tidinges to be true. But godlye Dauid was so far from reioyling at these newes, that immediately & forthwith he rẽt his clothes of his bodye he mourned & wept, & said to ỹ messenger: howe ỹ thou wast not afrayd to lay thy handes on the Lordes annoynted to destroy hym? And by & by Dauid made one of hys seruauntes to kill the messenger, sayinge: thy blonde be one thy owne heade, for thy owne mouth hath testifyed and witnessed against

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Yet let vs beleue vndoubtedli (good christiã people
that we maye not obey Kinges, Maiestrates, or a-
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make any insurrectiõ, sediciõ, or tumultes, either by
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ted of the lord, or any of his appointed officers. But
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to god: Let vs feare ỹ terrible punishmẽt of almigh
tie God, against traitors, or rebellious persons, bi ỹ
exãple of Chore, Dathã, & Abiron, which repugned
& grudged against gods Maiestrates, and officers
and therfore the earth opened, and swallowed thẽ
vp alyue. Other for their wycked murmuring and
rebellion, were by a sodaine fire sent of god, vtterly
consumed. Other for their frowarde behauiour to
their rulers and gouerners, Gods ministers, were
sodainely stricken, wyth a foule leprosye. Other
were stinged to death with wonderful strange firie

serpentes. Other were sore plagued, soo that th
was killed in one day, the numbre of fourtene
sand and seuen hundred, for rebellion against th
whom god had appointed to be in authoritie. A
1. Re. xviii lon also, rebelling against hys father kyng Da
was punished with a straunge and notable de

The thyrde parte of the Sermon of Obedience.

YE haue heard before in this sermon of g
ordre and obedience, manifestlye proued b
by scryptures & examples, that all subiec
are bounden to obey their magystrates,
for no cause to resiste or withstand, rebel or ma
ny sedicion agaynst them, yea although thei be
ked men. And let no man thinke ỳ he can escape
punished, ỳ cõmitteth treasõ, conspiracie, or rebe
against his souereigne lord the kyng, though he
mit ỳ same neuer so secretly, either in thought w
or dede: neuer so preuely, in his priuy chambre
himselfe, or openly communicating, and consulti
wt other. For treason wil not hid: treason will
at the length. God will haue ỳ most detestable
both opened & punyshed, for that it is so directly
gainst his ordinaunce, and against his hygh po
cyall iudge, & anoynted in earth. The violence
ry, ỳ is committed against authoritie, is commit
gaynst God, the cõmen weale, & thee whole rea
which god will haue knowen, & condingly or
rhelye punished, one waye or other. For it is ma
bly wrytten of the wise mã in Scripture, in ỳ
Eccle. 5. called Ecclesiastes: wishe the kynge no euyll in
thou

thought, nor speake no hurt of him in thy priuy cha
mber, for a byrd of the ayre shal betraye thy voyce, and
with her fethers, shall bewraye thy wordes. These
lessons and examples are wrytten for our learning
Therfore let vs all feare the most detestable vice of
rebellion, euer knowyng and remembryng, that he
resisteth or withstandeth cõmon authoritye, resis-
teth or withstandeth god and his ordinaunce, as it
maye be proued by manye other mo places of holye
Scripture. And here let vs take heede ẏ we vnder-
stande not these or such other lyke places (whiche so
streightly commaunde Obedience to superiours, & so straightly punisheth rebelliõ and disobedience to the same) to be meante in any condicion of ẏ pre-tended or coloured power of the Bishop of Rome. For truly the scripture of god alloweth no such vsurped power, full of enormities, abusions & blasphemies. But ẏ true meaning of these, and such places, be to extoll and set forth gods true ordinaunce, & the au-thoritye of gods annointed kinges, & of their offi-cers appointed vnder them. And concerning ẏ vsur-ped power, of the Bishop of Rome, whiche he moste wrongfully chalẽgeth, as ẏ successor of Christ & Pe-ter, we maye easily perceyue how fals, feyned, & for-ged it is, not onely in ẏ it hath no sufficient ground in holy scripture, but also by ẏ fruits and doctrin ther-of, for our sauior Christ, & S. Peter, teacheth most earnestlye & agreably obedience to kinges, as to the chiefe, & supreme rulers in this worlde, next vnder god: but ẏ bishop of Rõe teacheth ẏ thei ẏ are vnder him, are fre frõ all burdẽs & charges of ẏ cõmõ wealth & obedience towards their prince, most clearly against Christes doctrine and S. Peters. He ought therfore

rather to be called Antichrist, & the successour of the Scribes & Pharisyes, then Christes vicar, or Peters successour: seyng þ not oneli in this poynte, but also in other weyghtye matters of Christianeye on, in matters of remission & forgeuenes of sinne of saluation, he teacheth so directly agaynst, both Peter & agaynst our sauiour Christ: who not only taught obedience to kinges, but also practised obedience in theyr conuersation & lyuing. For were þ they both payed tribute to the king. And also reade, þ the holy virgin Mary, mother to our sa oure Christ, & Joseph, who was taken for his fath at þ Emperours commaundemente, went to þ of Dauid, named Bethleem, to bee taxed emong ther, & to declare their obedience to the magistra for gods ordinaunces sake. And here let vs not f get þ blessed virgin Maries obediēce: for althou she was highly in gods fauour, & Christes natu mother, & was also great with child þ same tim so nigh her trauaile, þ she was deliuered in her i ney: yet she gladly without any excuse or grudg (for conscience sake) did take that colde & foule ter iourneye, being in the meane seasō so pore, þ laye in the stable, & ther she was deliuered of Ch And accordinge to þ same, lo, how wel S. Peter agre writyng by expresse wordes, in his first Epistle, mit your selues or be subiect (sayeth he) vnto kin as vnto the chiefe heades, or vnto rulers, as vn them that are sent of him, for the punishment of e doers, and for þ praise of them þ do wel. for so is t wyll of God. I nede not to expounde these wo they be so playne of them selues. &, Peter doth

Mat. xxii.

Luke. ii.

1. Peter. ii.

lye: submit your selues vnto me, as supreme heade of the Church: neyther he sayeth, submit your selues fro time to time, to my successors in Rome: but he sayeth, submit your selues vnto your king, your supreame head, & vnto those that he appoynteth in authority vnder him. For that ye shal so shew your obedience, it is the wyl of God. God wil ý you be in subiectiō to your head & king. That is gods ordinaūce gods cōmaundement, & gods holy wil, ý the whole body of euery realme, & al the membres & partes of the same, shalbe subiecte to their head, their kyng, & that (as S. Peter wryteth) for the lordes sake, and (as S. Paule wryteth) for conscience sake, & not for feare onelie. Thus we learne by the word of god, to yelde to our kyng, that is dewe to our king, that is honor, obedience, payments of dew tayes customs, tributes, subsidies, loue and feare. Thus we know partly our bounden duetyes to commen authority now let vs learne to accomplyshe the same. And let vs make instantlye and heartilye prayer to god, the author and aucthour of al authoritye, for al them that be in authoritye, according as S. Paule willeth, wryting thus to Timothye, in his first epistle: I exhort therefore, that aboue all thinges, prayers, supplications, intercessions, and geuing of thankes be done for all men: for kinges, and for all that be in authoritye, that we maye liue a quiet and a peaceable lyfe, in al godlines & honesty: for ý is good, & accepted or alowable in the sighte of God our sauiour. Here S. Paule maketh an earnest, and an especiall exhortation concerning geuyng of thankes, and prayer for kinges and rulers, saying: aboue al thinges, as bee

1. Peter. ii. Rom. xiii.

Matth. xxiii Rom. xiii.

1. Time. ii.

might saie, in any wyse principallye and chiefely, ...
prayer bee made for kinges. Let vs heartely thank ...
god for his great and excellent benefite and pro...
dence, concerning the state of kinges. Let vs pray ...
for thē, that they maye haue gods fauour, and ...
protection. Let vs praye, that they maye euer ...
thinges haue God before their eyes. Let vs pray ...
that they maye haue wyledome, strength, iustice, ...
mency, zeale to gods glory, to gods veritye, to ...
tian soules, and to the common wealth. Let vs ...
ỳ they may rightly vse their sweord & authoritie, ...
the mayntenaunce & defence of the catholique ...
conteined in holy Scripture, and of their good ...
honest subiectes, and for the feare and punishem... not
of the euyll, and vitious people. Let vs praye, ...
they may faythfully folow the most faythful kinge ...
and Captaynes in the Bible, Dauid, Ezechias, ...
sias, and Moses, wyth suche other. And let vs ...
Iudith. 9. for oure selues, ỳ we may liue godly, in holy ...
tian conuersacion: so we shal haue God of our ...
And then let vs not feare what mā can do ...
vs. So we shal lyue in true obedience, both to ...
moste merciful kinge in heauen, and to oure ...
Chrystian Quene in earthe: so shall we please ...
and haue the exceding benefite, peace of conscien...
rest and quietnes here in the worlde, and after ...
life, we shall enioye a better lyfe, reste, peace, and ...
euerlasting blesse of heauen, which he graunt vs ...
ỳ was obedient for vs all, euen to the deathe ...
crosse Jesus Chryst: to whome with the father ...
the holy ghoste, be all honour & glory, both now ...
euer, Amen.

A Sermon agaynst whoredome

and vncleannesse.

Although there wãt not (good christiã people) greate swarmes of vices worthy to be rebuked) vnto such decaye is true godlines and vertuous liuinge now come: (yet aboue other vices, ỹ outragious seas of adultery or breaking of wedlocke) whoredome, fornication & vncleannesse, haue not onely brast it, but also ouerflowed almost ỹ whole worlde, vnto ỹ gret dishonor of God, ỹ exceedinge infamy of ỹ name of Christe, ỹ notable decaie of true religiõ, & ỹ vtter destrucciõ of ỹ publique welth, & that so aboundãtly, ỹ throughe the customable vse therof, this vice is growen vnto such an heigth, that in a maner emong manye, it is countyd no synne at all, but rather a pastime, a daliaunce, and but a touche of youth: not rebuked, but wynked at: not punished, but laughed at: wherfore it is necessary at this present, to intreat of the sinne of whoredome and fornication, declaring vnto you the greatnes of thys synne, and howe odious, hatefull, and abhominable it is, and hath alwaye bene reputed before god and all good men, and how grieuously hathe bene punished, bothe by the lawe of God, and the lawes of diuerse princes. Agayne, to shewe you certayne remedyes, whereby ye maye (through the grace of god) eschewe thys most detestable sinne of whoredom and fornication, and leade your lines in all honestye and cleannesse. And that ye may perceiue, that fornication and whoredome

are

are (in the sighte of god) most abhominable synne
Ye shall call to remembraunce this cōmaundeme
of god: ye shalt not cōmit adultery, by ye which wo
Exod.xx. adultery, although it be proprely vnderstād, of ye
lawefull cōmixtion or ioyning together of a mar
man with any womā beside his wyfe, or of a wif
any man beside her husband, yet thereby is sygn
fyed also, all vnlawfull vse of those partes, whyc
be ordayned for generation. And this one comm
demente (forbidding adulterye) doeth sufficient
paynt, and sette out before oure eyes, the greate
of thys synne of whoredome, and manifestly de
reth, howe greatly it ought to be obhorred of all
nest and faithfull persons. And that none of vs
shall thinke himselfe excepted from thys comma
dement, whether we be olde or yong maryed, or
maried man, or womā, heare what God the fat
sayeth, by hys moste excellente Prophete Moyse
There shall be no whore emonge the daughters
Gen.xxiii. Israell, nor no whoremongers, emong the son
of Israell.

Here is whoredome, fornication, and all vncle
nesse forbidden, to all kindes of people, al degrees
al ages, wout exception. And ye wee shal not do
but ye this precepte or commaundemēt pertain
to vs in dede, hear what Christ (ye perfect teache
al truth) saith in the new testament: Ye haue he
Mat.v. (saith Christe) that it was said to theim of the
tyme, thou shalt not committe adultery: but I
vnto you: whosoeuer seeth a womā, to haue his
of her, hath committed adultery with her al rea
in his heart. Here our sauiour Christ, doth not
confyr

confyrme and ſtablyſhe the lawe agaynſt adultery geuen in the olde Teſtament of God the father, by his ſeruaunte Moſes, and make it of full ſtrengthe, continually to remaine emong the pꝛofeſſoꝛs of his name in the new law: But he alſo (condemning the groſſe interpꝛetation of the Scribes and Phary-ſeis, which taughte that the afoꝛeſayd commaunde ment onely required to abſtaine from the outward adultery, and not from the fylthie deſyꝛes and vn-pure luſtes,) teacheth vs an exacte and full perfecti on of purytie and clennes of life, both to keepe oure bodies vndefyled, and our hertes pure and fre from all euyl thoughtes, carnall deſyꝛes, and fleſhly con-ſentes. Howe canne we then be free from thys com maundemente, where ſo great charge is layd vpon vs? May a ſeruaunte do what he will in any thing, haunge a commaundemente of his maiſter to the contrary? Is not Chꝛiſt our maſter? Are not we his ſeruauntes? How then mai we neglect our maſters wil and pleaſure, and folow our own wil and phan taſy? Ye are my frendes (ſayeth Chꝛiſt) yf you kepe thoſe thinges that I commaunde you. Iohn. xiy.

Nowe hath Chꝛiſt our maſter commaunded vs that we ſhoulde foꝛſake al vnclenneſſe and lecherye both in body and ſpirite: this therfoꝛe muſt we do, if we looke to pleaſe God. In the goſpel of Sainte Mathewe, we reade that the Scribes and Phari-ſies were grieuouſly offended with Chꝛiſt, becauſe his diſciples did not keepe the traditions of the foꝛe fathers, foꝛ they waſhed not their handes whē they went to diner oꝛ ſupper, and emong other thynges, Chꝛiſt aunſwered and ſayd: heare and vnderſtand Mat. xiii. Mat. xv.

are (in the sighte of god) most abhominable synne
Ye shall call to remembraunce this cōmaundem
of god: ÿ shalt not cōmit adultery, by ÿ which wo
Exod.xx. adultery, although it be proprely vnderstād, of ÿ
lawefull cōmixtion or ioyning together of a mar
man with any womā beside his wyfe, or of a wif
any man beside her husband, yet thereby is sygn
fyed also, all vnlawfull vse of those partes, why
be ordayned for generation. And this one com
demente (forbidding adulterye) doeth sufficien
paynt, and sette out before oure eyes, the greate
of thys synne of whoredome, and manifestly de
reth, howe greatly it ought to be obhorred of all
nest and faithfull persons. And that none of vs
shall thinke himselfe excepted from thys comm
dement, whether we be olde or yong maryed, or
maried man, or womā, heare what God the fa
sayeth, by hys moste excellente Prophete Moy
There shall be no whore emonge the daughters
Deu.xxiii. Israell, nor no whoremongers, emong the son
of Israell.

Here is whoredome, fornication, and all vncle
nesse forbidden, to all kindes of people, al degrees
al ages, wout exception. And ÿ wee shal not do
but ÿ this precepte or commaundemēt pertain
to vs in dede, hear what Christ (ÿ perfect teache
al truth) saith in the new testament: Ye haue he
Mat.v. (saith Christe) that it was said to theim of the a
tyme, thou shalt not committe adultery: but I
vnto you: whosoeuer seeth a womā, to haue his
of her, hath committed adultery with her al rea
in his heart. Here our sauiour Christ, doth not
confy

confyrme and ſtablyſhe the lawe agayniſt adultery geuen in the olde Teſtament of God the father, by his ſeruaunte Moſes, and make it of full ſtrengthe, continually to remaine emong the profeſſors of his name in the new law: But he alſo (condemning the groſſe interpretation of the Scribes and Phariſeis, which taughte that the aforeſayd commaundement onely required to abſtaine from the outward adultery, and not from the fylthie deſyres and vnpure luſtes,) teacheth vs an exacte and full perfection of purytie and clennes of life, both to keepe oure bodies vndefyled, and our hertes pure and fre from all euyl thoughtes, carnall deſyres, and fleſhly conſentes. Howe canne we then be free from thys commaundemente, where ſo great charge is layd vpon vs? May a ſeruaunte do what he will in any thing, hauynge a commaundemente of his maiſter to the contrary? Is not Chriſt our maſter? Are not we his ſeruauntes? How then mai we neglect our maſters wil and pleaſure, and folow our own wil and phantaſy? Ye are my frendes (ſayeth Chriſt) yf you kepe thoſe thinges that I commaunde you. Iohn.xiv.

Nowe hath Chriſt our maſter commaunded vs that we ſhoulde forſake al vnclenneſſe and lecherye both in body and ſpirite: this therfore muſt we do, if we looke to pleaſe God. In the goſpel of Sainte Mathewe, we reade that the Scribes and Phariſies were grieuouſly offended with Chriſt, becauſe his diſciples did not keepe the traditions of the fore fathers, for they waſhed not their handes whē they went to diner or ſupper; and emong other thynges, Chriſt aunſwered and ſayd: heare and vnderſtand Mat.xiii. Mat.xv.

Math.xv. not that thing which entreth into the mouthe, de-
leth the man, but that whiche commeth oute of
mouth defyleth the man. For those thynges whi
procede out of the mouth, come furth frō the hea
and they defyle the man. For out of the hert proc
euyll thoughtes, murthers, breaking of wedlo
whoredom, theftes, false witnes, blasphemies: th
are the thinges which defyle a man. Here maye
se, that not only murther, theft, false witnes & bl
phemy, defyle menne, but also euyll thoughtes b
kyng of wedlocke, fornication, and whoredome.

Who is nowe of so litle wit, that he wyll este
John.xiiii. whoredome and fornication, to be thynges of sm
Titus.i. importaunce, and of no weight before God? Ch
(whiche is the truth and cannot lye) sayth, that
thoughtes, breaking of wedlocke, whoredome, a
fornication, defyle a manne, that is to say, corru
both the body and soule of man, and make theim
the temples of the holy Ghost, the filthy dungh
or dungeon of all vncleane spyrites: of the hous
God, the dwellynge place of Sathan.

John.viii. Agayne in the gospell of Saincte John, when t
womanne taken in adultery, was broughte vn
Chryste, sayde not he vnto her. Goe thy waye a
synne no more. Dooeth not he here call whoredo
Rom.vi. synne? And what is the reward of synne, but eu
lasting death? If whoredome be sinne, then is it n
i.John.iii. lawfull for vs to commit it. For S. John saith: h
that committeth synne, is of the deuyl. And oure
uyour sayth: euery one that cōmitteth sinne, is ye
John.viii. uaūt of sinne. If whordom had not ben sinne su
Roma.vi. ly s. John Baptist would neuer haue rebuked ki

Hero

Herode, for takinge his brothers wyfe, but he tolde him playnely, that it was not lawful for him to take his brothers wyfe. He winked not at the whordom of Herod, although he were a king of great power, but boldlye reproued him, for his wicked and abhominable lyuinge, although for the ſame he loſt his heade. But he woulde rather ſuffer deathe (then ſee God ſo diſhonored, by the breaking of his holy precept or commaundemēt) then to ſuffer whordom to be vnrebuked, euē in a king. If whoredom had ben but a paſtime, a daliaunce, and a thing not to be paſſed of (as many compt it now a daies,) truly Johñ had ben more then twiſe madde, yf he would haue hadde the diſpleaſure of a king, if he would haue bē caſt into priſon, and loſt his heade for a tryfle. But Johñ knew ryght wel, how fylthy, ſtinking, and abhominable, the ſynne of whoredome is in the ſight of god therfore would not he leaue it vnrebuked, no not in a king. If whoredom be not lawful in a king, neyther is it lawful in a ſubiecte. If whoredome be not lawful in a publique or common officer, neither is it lawful in a priuate perſon. If it be not lawfull neither in king, nor ſubiect, neyther in common officer, nor priuate perſon, truelye, then is it lawful in no man nor woman, of whatſoeuer degree, or age thei be. Furthermore, in the acts of the Apoſtles, we reade, ỹ when the Apoſtles and elders, ỹ the whol congregacion, wer gathered together to pacify the hertes of the faythfull dwelling at Antioch, (which wer diſquieted through the falſe doctrine of certain Jewiſh preachers) they ſent word to the brethren, that it ſemed good to the holye ghoſte, and to them. Actes. xv.

to charge them wyth no moze, then wyth necessari
thinges: emong other, thei willed them to abstain
from Idolatrye and foznication, from whiche (say
they) yf ye kepe youre selues, ye shal do well.

Note here, how these holy and blessed fathers
Chystes churche, wouldc charge the congregacio
wyth no moo thinges then were necessarie. Mar
also how emong those thinges, from the which th
commaunded the brethren of Antioche to abstey
foznicacion and whozedome is numbred. It is th
foze necessarye, by the derminacion and consent
the holy ghost, and the apostles and elders, with
whole congregacion, that as frome Idolatrye a
superstician, so likewise we must absteyne from
nicacion and whozedome. Is it necessary vnto s
uacion to abstayne frome Idolatrye? So is it
abstayne from whozdome. Is ther any nigher w
to lead into damnatiō, then to be an Idolater? s
euen so, neyther is there any nerer way to damn
on then to be a foznicatoure and an whozemong

Nowe where are those people, which so lyght
esteme breaking of wedlocke, whozedome, foznic
on and adulterye? It is necessarye, sayeth the ho
ghost, the blessed apostles, the elders, with the wh
congregacion of Chyste: it is necessary to saluac
(say they) to abstayne from whozedome. If it be n
cessarie vnto saluacion, then woe be to them, whi
neglecting theyr saluacion, geue theyr mindes to
fylthy and stinking sinne, to so wycked, vice, so fu
detestable abhominncion.

¶ The second part of the Sermon agaynste Adulterye.

You haue ben taught in the fyrst part of this ser mō against adultery, howe that vice at this day reygneth most aboue all other vyces. And what is mente by this woꝛde (adulterie) and how holye Scripture diſwadeth oꝛ diſcouraygled from doing that fylthye ſinne: and finally what coꝛrupcion commeth to mans ſoule thoroughe the ſinne of adulterye. Now to pꝛocede further, let vs heare what the bleſſed apoſtle S. Paul ſayth to this matter. Wꝛytinge to the Romaynes, he hathe theſe woꝛdes: Let vs caſt away the woꝛkes of darkenes, and put on the armours of lyghte. Let vs walke honeſtly, as it were in the daye tyme not in eatinge and dꝛinking, neither in chaumbꝛinges and wantonnes, neither in ſtrife and enuying. but put ye on the loꝛde Jeſu Chꝛyſt, and make not pꝛouiſion foꝛ the fleſh to fulfill the luſts of it. Her the holye apoſtle exhoꝛteth vs to caſte awaye the woꝛkes of darkeneſſe, whiche (emonge other) he calleth gluttonous eatinge, dꝛynking, chaumberynge and wantonneſſe, whiche are all miniſters vnto that vice and pꝛeparacions to induce and bꝛinge in the fylthye ſynne of the fleaſche. He calleth theym the deedes and woꝛkes of darkeneſſe, not onelye beecauſe they are cuſtomablye doone in darkeneſſe, oꝛ in the nyght tyme, (foꝛ euery one that doth euyll hateth ỹ lyght, neyther commeth he to the lyght, leſt his woꝛkes ſhould be repꝛoued) but that thei leade the right waie vnto that vtter darkenes, where wepyng and

Rom. xiii.

John. iii.

Math. xiii.

gnashinge of teeth shalbe. And he sayeth in anoth
place of the same Epistle: They that are in the fle
can not please God. We are detters not to the fle
that we should lyue after the fleash, for yf ye lyue
Roma. viii ter the fleshe, ye shall dye. Agayne he sayth, fly fr
whoredome, for euery sinne that a manne comm
teth, is wythout his bodie: but whosoeuer comm
teth whoredome, sinneth against his own bodi.
1. Cor. vi. ye not know, that your membres are the temple
the holye ghost which is in you, whom also ye h
of God, and ye are not your owne? For ye are de
ly boughte: glorifye GOD in your bodies. &c. A
a little before he sayeth: Do ye not know that y
bodies are the membres of Christe? Shall I th
take the membres af Chryst, & make them the me
bres of an whore? God forbid. Do ye not know th
he whyche cleaueth to an whore, is made one bod
wyth her? There shalbe two in one fleshe (sayth h
but he that cleaueth to the lord, is one spirite. Wh
godly words doth ẏ blessed Apostle s. Paule bri
forth here, to disswade or discounsayle vs frō wh
dom & all vnclennes? your membres (sayeth hee)
the temple of the holye ghoste: whiche, whosoe
doth defyle, God wyl destroy him as sayeth Sa
Paule. If we be the temple of the holie ghoste, h
vnsittinge then is it, to dryue that holy spirite frō
throughe whoredom, and in his place to set the
ked spirits of vnclennes and fornication, & to be
1. Peter. i. ned, and doe seruice to them? Ye are derely bou
(sayeth he) therfore glorifye God in youre body
Christ that innocent lambe of god, hath bought
from the seruitud of the deuyl, not with corrupti

g

gold & siluer, but wt his moste precious & deare hart bloud. To what intent? That we should fal agayn vnto our old vnclennes, & abhominable liuig? Nay verily: But that we shoulde serue him, al the daies of our life, in holinesse & ryghteousnes ye we shoulde glorifye him in our bodyes, by puritie and clennesse of lyfe. He declareth also that our bodyes ar the mēbers of christ. How vnsemly a thing is it thē to sease to be incorporat or imbodyed and one with Chryst, & through whoredom to be enioined, & made al one wt an whore? What greater dishonor or iniury can we do to Christe, then to take awaye from him the membres of his body, & to ioyne them to whores deuyls & wycked spyrites? And what more dishonour can we do to our selues, thē through vnclennes, to loose so excellent a dignitie & fredome, and to becōe bonde slaues, & miserable captiues, to the spirites of darkenesse? Let vs therefore consider, fyrst the glorye of Christ, and then our estate, our dignitie and fredome wherein god hath set vs, by geuing vs his holy spyrite: and let vs valeantlye defende the same agaynst Sathan, and al hys crafty assaultes: that Chryst may be honored, and that we loose not oure liberty or fredome, but styll remayne in one spyryte wyth hym.

Esay. 38. Luke. 1.

Moreouer, in hys Epystle to the Ephesians, the blessed Apostle wylleth vs, to be so pure, & fre from adulterye, fornication, and al vnclennesse, that wee not once name them emonge vs (as it becommeth sainctes) nor filthynesse, nor foolyshe talkynge, nor iestyng, whych are not comely, but rather geuing of thankes

Ephes.

Gala.v. 1.Co.vi. thãkes. For this ye know (saieth he) that no whore monger, either vncleane person, or couetous person (which is an ydolater) hath any inheritaũce in the kyngdome of Chryst and god. And that we should remembre to be holye, pure, and free from all vnclenesse: The holy Apostle calleth vs Saintes, because we are sanctyfyed and made holye in the bloude of Chryst throughe the holye ghost.

Now if we be saintes, what haue we to do with the maners of the Heathen? Saynte Peter saieth: As he whych called you is holye, euen so bee ye holye also, in all your conuersacyon, because it is written: Be ye holy, for I am holy: Hetherto haue we heard howe grieuous a synne fornication and whordom is, and howe greatly god doth abhorre it, throughout the whole scripture. How can it any otherwise be, then a sinne of most abhomination, seing it ought maye not be named emonge the Christians, much lesse it may in any pointe be committed. And surely if we would weight the greatnes of this sinne and consider it in the ryghte kynde, we should fynde it 1.Peter.i. Le.xi.& xix. sinne of whoredom, to be that most filthy lake, foule puddle, and stinking sinke, wherevnto all kyndes of synnes and euils flowe: where also they haue their resting place and abydyng.

For hath not the adulterer a pride in his whordome? as the wiseman saieth: They are glad when they haue done euyl, and reioyce in thinges that are starke naughte. Is not the adulterer also ydle, and delighteth in no godly exercise, but only in that most fylthy and beastly pleasure. Is not his mind pluckte, and vtterlye drawen awaye, from all true

mous studyes, and fruitful labours, and only geue to carnal & fleshly imaginacio. Doth not the whoremonger geue his minde to gluttonye, that he maye be the more apt to serue his lustes and carnall pleasures: Dothe not the adulterer geue hys mynde to couetousnes, & to pollinge and pillinge of other, that ye may be the more able to mayntayne his harlotts and whores, & to contynue in his filthy and vnlawfull loue. Swelleth he not also with enuy agaynste other, fearing that his pray shoulde be allured and taken away from him. Again, is he not yrefull, and repleniſhed with wrath & displeasure, euen againste his best beloued, if at any tyme his beastly & deuelyshe requeſt be letted. What sinne, or kinde of syn is it that is not ioyned wt fornication & whoredom: It is a monster of manye heades: It receyueth all kindes of vices, and refuseth al kindes of vertues, If one seuerall sinne bryngeth dānation, what is to be thought of that sin, which is accompanied wyth all euils, & hath waiting on it, whatsoeuer is hatful to god, damnable to man, and pleasaunt to Sathā.

Great is the damnacion, that hangeth ouer the heads of fornicators, and adulterers. What shal I speake of other incommodities, whiche issue, and flowe oute of thys stinking puddle of whoredome. Is not that treasure, whych before al other is most regarded of honest persōs, the good fame and name of man and woman, lost through whoredom. What patrimony or liuelihode, what substāce, what goodes, what ryches, doth whoredom shortly consume & bryng to naught. What valiaūces & strength is many times made weake, & destroyed with whore

what wit is so fine, ẏ is not doted & defaced thr
whoredom? what beauty (although it were n
so excellent (is not disfigured through whoredo
Is not whoredom an enemye to the pleasa
floure of youth, & bringeth it not gray heares
age, before ẏ time. what gift of nature (althou
wer neuer so precious) is not corrupted with
dome. Come not ẏ frēch pockes, with other
diseasēs, of whoredom: From whence come so
ny bastardes & misbegotten chyldren, to the
displeasure of god, & dishonor of holy wedlock
of whoredoms? Howe many consume all they
staunce & goods, & at ẏ last fal into such extre
uertye, that afterwardes they steale, & so ar
through whoredō. What contencion & man
ter commeth of whordō. Howe many mayde
defloured, how many wiues corrupted, how
widowes defiled, through whordom: Howe
is the publique & commune weale impouerish
troubled through whoredome: How much is
word cōtemned & depraued by whoredom &
mongers: Of this vyce cōmeth a great part o
noyces: which (now a daies) be so cōmonly acc
med & vsed, by mēs pryuat auctoritie, to the
displeasure of god, & the breach of ẏ most holye
& bond of matrimony. For when this most de
ble sinne is once crept into the breaste of the a
rer, so that he is entangled with vnlawful and
chaste loue, strayghte wayes, his true and law
wife is dispysed, her presence is abhorred, her
pany stinketh, and is lothsom, whatsoeuer she
is displayed, there is noo quietnes in the

so long as she is in syghte: Therefore to make shorte tale she must away, for her housband can broke her no longer. Thus through whoredome, is the honest and harmelesse wife put away, and an harlot receyued in her stede: and in lyke sort, it happeneth many tymes in the wyfe towarde her husbande. O abhominacion: Chryste our sauiour, verye god and man, comminge to restore the lawe of his heauenlye father, vnto the right sence, vnderstanding, and meaninge, (amonge other thinges) refourmed the abuse of this lawe of God: For where as the Iewes Math. xix. vsed a longe sufferaunce, by custome, to put awai their wyues at their pleasur, for euery cause: Chryst correctinge that euyll custome, did teache that if anie man put awaye his wyfe, and marryeth an other, for any cause, excepte onely for adultery, (which thē was death by the lawe) he was an adulterer, & forced also his wyfe so diuorced, to commit adulterye if she were ioyned to anye other man: and the man also so ioyned with her to commit adultery.

In what case then are those Adulterers, whiche for the loue of an whore, put awaye their true and lawefull wyfe, agaynste all lawe, ryght, reason, and conscience. O damnable is the state wherein they stande. Swift destruction shall fall on them, yf they repente not, and amende not: for God wyll not euer suffre holy wedlocke, thus to be dishonoured, hated and despised. He will once punishe this fleshely and lycencious maner of liuynge, and cause that his holye ordinaunce shalbee had in reuerence, and honor. Hebre. xiii. For surelye wedlocke (as the Apostle sayeth) is honorable among all men, and the bed vndefiled. But whoremongers and fornicatours, god wyll iudge:

that is to saye, punishe and condemne. But to wh
purpose is this labour take: to describe and set fo
the greatnes of the sinne of whoredome and the
commodities that issue and flowe oute of it, seyn
that breathe and tongue shall sooner fayle anye m
then he shall or maye bee able to sette it oute ac
dinge to the abhominacion and hainousnes then
Notwithstanding, this is spoken to the entent th
all men should flee whoredome, & liue in the fear
god: God graunt that it may not be spoken in v

The thyrde parte of the Sermon agaynst adulterye.

IN the second part of this sermon agai
adulterye, that was laste reade, you ha
learned howe earnestelye the Scriptu
warneth vs to auoyde the sinne of ad
trye, and to embrace cleannesse of lyfe: and th
through adultrye we fall into al kindes of synn
& are made bondslaues to the deuyl. Throughc
nesse of lyfe we are made membres of Christe, a
finally, howe farre adultrye bryngeth a man fro
al goodnesse, & dryueth him headlong into all ki
mischiefe, & miserye. Now wyll I declare vnto y
in order, wyth what greiuous punishmentes G
in times past plaged adultry, & how certeyn wor
ly Prynces also did punish it: that ye maye perc
that whoredome and fornication bee sinnes no l
detestable in the sighte of God, and of all goodm
then I haue hetherto vttered. In the fyrste boo
Gene. ix. of Moyses, we reade that when mankinde, beyn
to be multiplied vpon the earthe, the men and
men gaue theyr myndes so greatelye to flesche

lyghte and fylthy pleaſure, that they liued wythout all feare of God. God ſeeth this theyr beaſtelye and abhominable liuinge, and perceauinge that they amended not, but rather encreaſed daylye moze and mooze in theyr ſinfull and vncleane maners, repented that euer he had made man: and to ſhew howe greatly he abhozred adulterye, whozedom, foznicatiō, and all vncleanneſſe, he made all the fountaines of the deepe earthe to burſte oute, and the ſluces of heauen to be opened, ſo that the rayne came downe vppon the earthe by the ſpace of fourtye dayes, and fourtie nyghtes, and by theſe meanes deſtroyed the whole wozlde and all mankinde, eyghte perſonnes onelye excepted: that is to ſaye, Noe the preacher of ryghteoulnes (as Sayute Peter calleth him) and his wife, his thze ſonnes and theyr wynes. O what a greuous plague dyd GOD caſte here vppon all lyuyng creatures foz the ſynne of whozedome: Foz the whiche GOD toke vengeaunce, not onelye of man, but alſo of beaſtes, foules, and all lyuyng creatures. Manſlaughter was committed beefoze, yet was not the wozld deſtroyed foz that: but foz whozedome, all the wozlde (fewe onely excepte) was ouer flowed wyth waters, and ſoo perylhed: An example wozthy to be remembzed, that ye may learne to feare GOD. Gene. iiii.

Wee reade agayne, that foz the fylthye ſinne of vncleaneſſe, Sodome and Gomozre, and the other Cities nigh vnto theym, were deſtroyed wyth fyze and bzimſtone from heauen, ſo that there was neyther manne, woman, chylde, noz beaſt, noz yet anye thynge that grewe vppon the earthe there lefte vndeſtroyed. Whoſe hearte trembleth not at the bea- Gene. xix.

tinge of this histozy: Who is so dzowned in wyc
dome and vnclennes, that wyll not nowe fozs
after, leaue this abhominable liuinge, seynge th
GOD so grieuously punisheth vnclennesse, tor
fyze and bzymstone frome heauen, to destroy wh
cityes, to kyll man, woman, and chylde, and al
ther lyuynge creatures there abidinge, to consu
wyth fire, all that euer grewe: what cannet
moze manifest tokens of goddes wzathe and ve
aunce agaynste vnclcannes, and impuritye of
Gene.xiii. Marke this histozye, (good people) and fear
vengeaunce of God. Do we not read also that
did smite Pharao, and his house, wyth greate
Gene.xx. ges, beecause that hee vngodlye desired Sara,
wyfe of Abzaham: Like wyse reade wee of Abi
lech king of Gerate, although he touched her no
carnal knowe ledge. These plages and punishme
tes did God cast vpon fylthye and vncene perso
before the law was geuen, (the law of nature on
raygning in the hartes of men) to declare howe
loue he had to matrimonye & wedlocke, and agay
how muche he abhozred adultry, foznication and
Leuitti.xx. vncleannes. And when the law that fozbad wyc
dom was geuen by Moses to the Jewes, did
god commaund that the bzeakers thereof, should
put to death: The wozds of the law be these: wh
committeth adultry, wyth anye mans wyfe, shal
the deathe bothe the man and the woman, beca
he hathe bzoken wedlocke wyth his neyghbou
wyfe. In the lawe also it was commaunded, t
a damosell and a man taken together in whozed
shoulde be bothe stoned to death. In an other p
wee also reade that GOD cõmaunded Moy

to take al the heade rulers, and Princes of ye people and to hange them vpon gybbites openly: that euerye manne might see them, because they either cõmitted or did not punishe whoredome. Agayne, did not god sende such a plague amonge the people, for fornication and vncleannesse, that they dyed in one day, three and twentye thousande: I passe ouer for lacke of tyme, many other Hystoryes of the holy Bible, whiche declare the greuous vengeaunce, and heauye displeasure of GOD, agaynst whoremongers, and adulterers. Certes, this extreme punyshmente appoynted of god, sheweth euydently, howe greatly god hateth whordõ. And let vs not doubt, but that god at this present, abhorreth all maner of vncleannesse, noo lesse then he did in the olde lawe: and wyl vndoubtedly punishe it, both in this worlde and in the worlde to come. For he is a God, that can abide none wyckednesse: therefore oughte it to bee eschewed of al that tendre the glory of God, and the saluation of theyr owne soules. Numer. xxv. Psalm. v.

Saynt Paule saieth: al these thynges are wrytten for oure example, and to teache vs the feare of god, and the obedience to his holye law. For yf god spared not the naturall braunches, neyther wyll he spare vs, that be but graftes, yf we commit lyke offence. If god destroyed many thousandes of people many cities, yea the whole worlde, for whordõ, let vs not flatter our selues, and thinke we shal escape fre, and without punishmente. For he hath promysed in his holy lawe, to sende most greuous plagues vpon them that transgresse or breake his holy commaundements. Thus haue we heard, howe God i. Cor. x.

punisheth

punisheth the sinne of adultery: let vs nowe he
certayne lawes, which the ciuil Magistrates de
sed in diuerse countryes, for the punishment the
that we may learne how vnclennes hath euer
detested in al wel ordred cities and common we
thes, and emonge al honest personnes. The law
mong the Lepreians was this, that whēany w
taken in adultery, they wer bound and caried
dayes through the city, and afterward, as long
they lyued, wer they dispysed, and with shame
confusion coumpted as personnes voide of al ho
stye. Emong the Locrensians, the adulterers h
bothe theyr eyes thrust oute. The Romaynes in
mes past, punished whoredome, sometyme by f
sometyme by sweord. If a manne emong the Eg
tians hadde bene taken in adulterye, the law w
that he shoulde openly in the presence of all the p
ple be scourged naked with whyppes, vnto the
bre of a thousand stryppes. The woman that w
taken with him, hadde her nose cut of, whereby
was knowen euer after, to be an whore, and the
fore to be abhorred of all men. Emonge the Ara
ans, they that were taken in adulterye, hadde th
heades striken frome theyr bodyes. The Athen
punyshed whoredō by death in like maner. So
wyse did the Barbarons, Tartarians. Emong
Turkes euen at this day, they that be taken in
ultery, both man & womā ar stoned streight wa
to deth, without mercy. Thus see we, what god
actes were deuised in times past, of ẏ highe pow
for the putting away of whordom, & for the ma
tayning of holy matrimony or wedlock, & pure

Lawes deuised for punishmēte of whoredō

uersat

facion. And the auctors of theſe actes, were no chri
ſtians, but heathen: yet were they ſo enflamed with
the loue of honeſtye and purenes of life, that for the
maintenaunce & conſeruation or kepyng vp of that
they made godly ſtatutes, ſuffering neither fornica
tion, nor adultry, to reign in their realmes vnpony-
ſhed. Chriſt ſaid to the people: the Niniuites ſhal riſe Luke.xi.
at ỹ iudgment, with this nation, (meaning the vn-
faithfull Iewes) & ſhall condēne thē. For they repē-
ted at ỹ preaching of Jonas, but behold (ſaith he) a
greater then Jonas is here, (meaning himſelf) and
yet they repent not. Shal not (thinke you) like wiſe
the Locrenſians, Arabians, Athenians, with ſuch
other, ryſe vp at the iudgement, and condemne vs
foraſmuch as they ſeaced from whoredom, at the cō
maundement of man, and we haue the lawe & ma-
niefeſt preceptes and commaundements of god, and
yet forſake we not our filthy conuerſation. Truely
truely, it ſhalbe eaſier at ỹ day of iudgment to theſe
heathen, thē to vs, except we repent and amēd. For
although death of body, ſemeth to vs a greiuous pu
niſhment in this worlde for whoredome: yet is that
paine nothing, in cōpariſon of the greinous tormēts
which adulterers, fornicatours, and al vncleane per
ſons ſhall ſuffer after thys ſyke. For all ſuche ſhalbe
excluded, and ſhut out of the kingdome of heauē as
Sainct Paule ſayeth: be not deceiued, for neyther 1 Cor.vi.
whoremōgers, nor worſhippers of Images, nor ad Gala.v.
ulterers, nor ſaiſtlynges, nor ſodomites, nor theiues Ephe.v.
nor couetouſſe perſons, nor dronkardes, nor curſed
ſpeakers, nor pylers, ſhall inherite the kingdom of
God. And S. John in hys reuelation ſayeth: that Apoc.xxi.

whoremongers shall haue their parte, with mu
rers, sorcerers, enchaunters, liars, idolaters, & su
other, in the lake which burneth withfyre & bry
stone, which is the second death. The punyshme
of the bodye although it be death, hath an ende, b
the punishment of the soule, which S. John calle
the seconde death, is euerlasting: there shalbe fi
brimstone: there shalbe weping & gnashing of te
the worme that shal there gnaw the conscience
damned, shall neuer dye. O whose hearte dystill
not euen droppes of bloude, to heare and consyd
these thynges? If we tremble and shake at the h
ring and naming of these paines, oh what shal th
doe that shall fele them, that shall suffer them, yea
euer shall suffer, worldes wythout ende: God ha
mercy vpon vs. Who is now so drowned in sinn
past al Godlynesse, that he wyll set more by a fil
and stynkyng pleasure, (which soone passeth awa
then by the losse of euerlasting glory? Againe, w
wyll so geue hym selfe to the lustes of the flesh, th
he feareth nothing at al the paynes of hel fier? B
let vs heare howe we may eschewe the sin of wh
dome and adultry, that we may walke in the fea
of god, and be free from those most greiuous, and
tollerable tormentes, whych abide all vnclene p
sons. To auoyde fornycation, adulterye, and al v
clennes, let vs prouyde, that aboue al thynges, w
may kepe our heartes pure, and cleane, from al e
thoughtes, and carnall lustes. For if that be once
fected and corrupt, we fal headlonge into all kyn
of vngodlynesse. Thys shall we easely doe, if wh
we fele inwardlye, that Sathan our olde enem

Math. xiii. Luke. iii.

Remedies wherby to auoyde fornication & adulterye.

tempte

tempteth vs vnto whoredome, we by no meanes cõ sente to his craftye suggestions, but valyauntly resiste and wyth stande him, by stronge faythe in the worde of God, aleadginge against him alwayes in oure hearte, this commaundemente of God: *Scriptum est, non mæchaberis.* It is wrytten, thou shalte not commyt whoredome. It shalbe good also for vs, euer to lyue in the feare of god, and to sette before our eyes: the grieuous threatninges of god, agaynste all vngodly sinners, and to consyder in our minde, howe fylthye beastelye, and shorte that pleasure is, wherunto Sathan moueth vs.

And agayne, how the payne appoyntd for that synne, is intollerable and euerlasting. Mooreouer, to vse a temperaunce and sobrietye in eatynge and drynkinge to eschewe vncleane communicacion, to auoyd all fylthy company, to flee idlenes, to delight in readyng holy scripture, to watche in godly praycers and vertuouse meditaciõs: and at all tymes, to exercises some godly trauayles, shal helpe greatelie vnto the eschewynge of whoredome.

And here are al degres to be monished, whether they be married or vnmarried, to loue chastitye and clennes of lyfe. For the married are bounde by the lawe of God so purelye to loue one an other, that nether of them seeke any straung loue. The man must onelye cleaue to his wyfe, and the wife againe only to her husbãd: they must so delight one in an others company, that none of them couete any other. And as they are bounde, thus to lyue together in al godlynesse and honestye, soo lykewyse is their duetye, vertuouslye to brynge vppe theyr chyldren, and to

pꝛouide that they ſall not into Sathans ſnare, n
into any vnclennes, but that thei come pure and
neſt vnto holy wedlocke, when tyme requireth. S
lykewyſe oughte all maiſters and rulers to pꝛo
that no whoꝛedome, noꝛ any point of vnclennes
vſed among their ſeruaunts. And again, they
ſingle, and fele in themſelues, that they cannot
wythout the company of a woman, let them ge
ues of their owne, and ſo lyue godly together. fo
is better to mary then to burne.

1. Coꝛ. vii. And to auoyde foꝛnication, ſaith the Apoſtle, let
eye man haue his own wyfe, and euery woman
own hubband. Finally, all ſuche as fele in thẽſel
a ſufficiencye and habilitye (thꝛough the woꝛkyn
of gods ſpirite) to leade a ſole and continent life,
them pꝛayſe god foꝛ his gift, and ſeke al meanes
ſible to maintayne the ſame: as by readyng of ho
ſcryptures by godly meditacions, by continual p
ers and ſuch other vertuous exercciſes. If we al
this wiſe wil endeuour our ſelues to eſchew foꝛn
cion, adulterye, and all vnclennes, & leade our li
in al godlines and honeſty, ſeruig God with a pu
& cleane hearte, & gloꝛifyinge him in our bodyes,
leadinge an innocent and harmeleſſe lyfe, we ma
be ſure to be in the number of thoſe, of whõ our
uiqure Chꝛyſte ſpeaketh in the goſpell one this m

Matth. v. ner: bleſſed are the pure in hearte, foꝛ thei ſhal
ſee God: to whom alone, bee all glozy, ho-
noure, rule, and power, woꝛldes
wythout ende.
Amen.

A Sermon againste Contencion and brawlynge.

This day (good Chrysten people) shal be declared vnto you, the vnprofitablenes, and shamefull vnhonestye of contencion, strife and debate: to thin tent, that whē you shall se (as it wer in a table paynted before your eyes) the euyll fauouredness, and deformitye of this moste detestable vice, your stomacks mai be moued to rise agaynste it, and to deteste and abhorre that synne, which is so much to be hated, and so pernicious and hurteful to all men. But emonge all kindes of contēcion, none is more hurtful, thē is contencion in matters of religion. Eschewe (sayeth S. Paule) folyshe i. Tim. i.
and vnlearned questions, knowing that they brede i. Tim. ii.
strife. It becommeth not the seruaunte of GOD, to fighte, or stryue,, but to be meke towarde all menne This contencion and strife was in Saint Paules tyme, emonge the Corinthians, and is at this tyme, emonge vs Englyshe menne. For to many there be which vpon the Ale benches or other places, delight to set forth certayne questions, not so much pertayninge to edificacion, as to vayne glory and shewing forth of their conning and so vnsoberly to reason & dispute, that when neyther parte wyll geue place to other, they fal to chyding and contencion, and some tyme from hoote wordes, to further inconuenience Saynte Paule coulde not abide to heare emonge the Corinthians, theese woordes of dyscorde or dissencion: I holde of Paule, I of Cephas, and I of Apollo. What woulde he then saye, yf he hearde these i. Cor. iii.

wordes of contencion (which be now almost in e
mans mouthe:) he is a Pharisei, he is a gospeller
is of the new sort, he is of the olde sayth, he is a
brocked brother: hee is a good catholique father
is a papist, he is an heretique. Oh how the churc
deuyded. Oh how the cities be cue and mägled
how the cote of Christ, that was wythout seam
al to rente and totne. Oh bodye misticall of Chr
where is that holie & happy vnitie, out of the w
whosoeuer is, he is not in Christ. If one membe
pulled from another, wher is the bodie. If the
be drawen frō the head, where is the lyse of the
We cannot be ioyned to Christ our head, excep
be glued with Concorde & charitie, one to an
For he ỹ is not in this vnitye, is not of the churc
Christ, which is a congregacion or vnitie toget
1. Cor. iii. and not a diuision. S. Paule sayth: that as long
emulacion or enuynge, contencion, and faccion
sectes be emong vs, we be carnal, and walke a
ding to the fleshly mā. And S. Jams sayth: I
haue bitter emulacō or enuying and contencio
your heartes, glory not of it: for wheras conten
James. iii. is, there is vnstedfastnes, and all euyl deedes. I
why do we not heare S. Paule which prayeth
whereas he myghte commaunde vs, sayinge. I
seche you, in the name of oure Lorde Jesus Chr
that you wyll speake all one thynge, and that
1. Cor. i. be no dissencion emōg you, but that you wyl be
whole body of on mind, & of on opinio in ỹ
If his desire be resonable & honest, why do we
graūt it? If his request be for our profite, why do
refuse it? And if wee lyke not to heare his petic
prayer, yet let vs heare his exhortacō, wher he

Jerb

I exhorte you that you walke, as it becommeth the vocatiō in the which you be called, with al submissi on and mekenes, with lenitie and softnesse of mind bearyng one another by charitie, studyinge to kepe the vnytye of the spyrite, by the bonde of peace. For there is one body, one spirite, one faith, one baptism There is (he saith) but one body, of the which he cā be no liuely member, ẏ is at variaūce with ẏ other members. There is one spirite, which ioyneth and knitteth all thynges in one. And how can this one spirite reigne in vs, when we amonge our selues be deuyded? There is but one fayth, and how can we then say: he is of the olde fayth, and he is of the new fayth. There is but one baptisme, and then shal not all they, which be baptised, be one: Contencion causeth diuision, wherefore it ought not to bee emonge Christyans, whom one fayth, and baptisme ioyneth in an vnitie. But if we contēne. S. Paules request and exhortation, yet at the leaste, let vs regard hys earnest entreatyng, in the whyche he doth very earnestly charge vs, and as (I maye so speake) coniure vs in thys fourme and maner: If ther be any consolation in Christe, yf there bee any comforte of loue, if you haue any felowshyp of the spirite, if you haue any bowels of pitie and compassion, fulfill my ioye, beeynge al lyke affected, hauinge one charitie, beeyng of one minde, of one opinion, that nothinge be done by contencion, or vayneglory. Who is he, that hath anye bowels of pytie, that wyll not be moued with these wordes so pithy: Whose heart is so stony the sweorde of these wordes (whyche bee more sharpe then anye two edged sweorde) maye not

Ephe. iiii.

Phili. ii.

cut and breake a sondre. Wherefore let vs endeuor
our selues to fulfil. S. Paules ioy, here in this
which shalbe at length to our great ioy in an
place. Let vs so read the scripture, that by read
therof, we may be made the better liuers, rather
the more contencious disputers. If any thing is
cessary to be taught, reasoned, or disputed, let it
it withall mekenesse, softnesse, and lenitie. If
thing shall chaunce to be spoken vncomely, let
beare an others frailtie. He that is faultye, let
rather amende, then defende that whyche he ha
spoken amisse, lest he fall by contencion from a
errour into an obstinate heresye: for it is better
geue place mekely, then to winne the victory, w
the breach of charitie: whych chaūseth, wher
man wil defend his opinion obstinately. If we
Christen mē why do we not folowe Christe, who
saieth: learne of me, for I am meeke and lowely
Mach. x. harte. A disciple must learne the lesson of his
mayster, and a seruaunt must obey the commaun
ment of hys master. He that is wise & learned (
S. Iames) let him shewe his goodnes by his
Iames. iii. conuersation and sobernes of hys wysedome.
where there is enuy and contention, that wyse
commeth not from God, but is worldly wysedo
mans wysedome, and deuelyshe wisedome. For
wysedome that commeth from aboue, from
of god, is chast and pure, corrupted with no
fections: it is quiet, meke, and peaceable, abhorr
al desyre of contencyon: it is tractable, obedyen
not grudging to learne, and to geue place to
that teache better for their reformation. For

How we shoulde. reade the scripture.

shal neuer be an end of striuyng and contention, if we contend, who in contencion shalbe master, and haue the ouer hand: yf we shall heape errour vpon errour, yf we continue to defende that obstinatelye, whiche was spoken vnaduisedlye. For trueth it is, that stykines in mainteininge an opinion breadeth contention, brawlyng and chydyng, whyche is a vyce emong all other, most pernicious and pestilent to common peace and quietnes. And as it standeth betwixt two persons and parties (for noo man commonly doth chyde with hym selfe) so it cõprehendeth two moste detestable vices: the one is pickinge of quarels, with sharpe and contencious wordes: the other standeth in frowarde aunswearyng, & multiplying euyl wordes agayn. The firste is so abhominable, that S. Paule saith: if any that is called a brother be a worshipper of Idols, a brauler, a picker of quarels, a thiefe, or an extorcioner, with him that is such a mãne that ye eate not. Now here consyder that S. Paule nombreth a scoulder a brauler, or a picker of quarels, amonge theiues & idolaters: & manye times commeth lesse hurte of a thiefe, then of a raylyng tongue: for the one taketh away a mans good name, the other taketh but hys ryches, whych is of muche lesse value and estimation, then is his good name. And a theif hurteth but him from whome he stealeth, but he that hathe an euyll tongue, troubleth al the towne wher he dwelleth and sometyme the whole countrye. And a raylynge tongue is a pestilence so full of contagiousnes that S. Paule willeth chrystian mẽ to forbeare the company of such, and nether to eate nor drink with them. And wheras he wil not, that a chrystiã womã

1. Cor. v. Agaynste quarell picking.

1. Cor. vi.

shuld forsake her husband, although he be an In-
del, nor that a christian seruaunt shuld depart fr
his master, which is an Infidel & Heathen, and
suffre a christian man to kepe compani with an
fidell: yet he forbiddeth vs to eate or drinke wi
scolder, or a quarel picker. And also in the vi. Ch
1.Cor.vi. to the Corin, he saith thus. Be not deceaued, for
ther fornicatours, neither worshippers of Idol
nether theiues nor drunkardes, neither cursed
kers shall dwel in the kyngdome of heauē. It m
nedes be a great faulte that doeth moue & cause
father to disherite his naturall son. And how
it otherwyse be: but that this cursed speakyng m
nedes be a most damnable sinne, the whiche do
cause God our most mercyfull and louynge sai
to depriue vs of hys most blessed kyngdome of h
Agaynste froward an sweryng. uen. Agaynste the other synne that standeth in
quyryng taunte for taunte, speaketh Christ him
Math.v. I say vnto you (saith our sauiour Christ) resist
euyll, but loue your enemies, & say well by thē th
say euyl by you, do wel vnto them that do euil vn
you, & pray for them that do hurt and persecute y
that you may be the chyldren of your father wh
is in heauen, who suffereth his Sunne to ryse bo
vppon good and euyll, and sendeth his rayne bot
Rom.xii. to the iust & vniust. To this doctrine of Christ ag
eth very wel the teachyng of Saynte Paule, th
chosen vessell of God, who ceasseth not to exhort
call vpon vs, saying: blesse thē that cursse you, bl
I say and curse not, recompence to no man, euil
euyll, if it be possible (asmuche as lyeth in you) ly
peaceably with all men.

The second parte of the Sermon

agaynste Contencion

I Thathe beene declared vnto you in this sermon against strife and brawlinge, what great inconuenience cometh therby, specially of such contencion as groweth in matters of religion. And howe when as no man will geue place to an other, ther is none ende of contencion and discorde. And that vnitie, whyche GOD requireth of Chrystians, is vtterly threby neglected and brokenne. And that this contencion standeth chyefely in two poyntes, as in pyckyng of quarels, and makynge of frowarde answeres. Now ye shall heare Saynt Paules wordes, saying: Dearelie beloued, auenge not your selues, but rather geue place vnto wrathe, for it is written: vengeaunce is mine, I will reuenge sayethe the LORDE. Therfore yf thyne enemye hunger, fede him, yf he thyrste, geeue hym dryncke: be not ouercome wyth euyll, but ouercome euyl wyth goodnes. All these be the wordes of Sayncte Paule, but they that be so ful of stomacke, and set so muche by them selues, that they maye not abide so muche as one euyll worde to be spoken of them peraduenture will saye: If I be euyll reuiled, shall I stande styll lyke a goose, or a foole, wyth my finger in my mouth? Shal I be such an vdeote and dyserde, to suffer euerye man to speake vppon mee what they lyste, to rayle what they liste, to spewe out al theyr venime agaynst me, at theyr pleasures. Is it not conuenient y he that speaketh euyll should be answered accordigly? If I shall vse this lenitie & Deut. xxxii.

ſoftenes: I ſhall bothe increaſe mine enemyes
wardenes and prouoke other to doe lyke. S
reaſons make they that can ſuffre nothinge
defence of their impacience. And yet by fro
aunſwerynge to a froward perſon, there were
to remedye his frowardenes, he ſhoulde leſſe o
that ſhoulde ſo aunſwere doing the ſame not o
oꝛ malyce, but onelye of that intente, that he th
ſo frowarde oꝛ malicious, may be reſoꝛmed. B
that can not amende an other mans faulte, o
not amende it wythoute his owne faulte, bet
were that one ſhoulde periſhe then two. Then
can not quiet him wyth gentle woꝛdes, at the l
let him not folowe him in wycked and vncha
ble woꝛdes. If he can pacifye him wyth ſuffry
let him ſuffre: and if not, it is better to ſuffer
then to doe euyll: to ſaye well, then to ſaye euyll
Foꝛ to ſpeake well agaynſte euyll, commethe o
ſpyꝛyte of GOD: but to render euill foꝛ euyll, c
methe of the contrarye ſpyꝛyte. And he that can
temper ne rule his owne anger, is but weake
feeble, and rather mooꝛe lyke a woman oꝛ a ch
then a ſtronge man. Foꝛ the true ſtrength and
lyneſſe, is to ouer come wꝛathe, and to deſpiſe i
rye, and other mens folyſheneſſe. And beelides
he that ſhall deſpiſe the wꝛonge done vnto him
his enemye, euerye man ſhall perceyue, that it
ſpoken oꝛ done wythoute cauſe: wher as contra
he that doeth fume and chafe at it, ſhall heelpe
cauſe of his aduerſarye, geuynge ſuſpicion that
thing is true. And in ſoo goynge aboute to reue
euyll, wee ſhewe oure ſelues to bee euyll, and
we wyll puniſhe, and reuenge an other mans

An anſwere.

we double and augmente oure owne folye. But ma
nye pretenses fynde they that be wylfull, to coloure
theyr impacience. Myne enemye (saye they) is not
worthye to haue gentle wordes or deedes, beynge
so ful of malice. or frowardnes. The lesse he is wor-
thye the more arte thou alowed of God: the moore
art thou commended of Chryst, for whose sake thou
shouldest render good for euyll, because he hathe cō-
maunded thee, and alsoo deserued that thou shoul-
dest so do. Thy neighbour hath peraduenture with
a word offended thee (cal thou to thy remembraūce
wyth howe manye woordes and deedes, how grie
uouslye thou hast offended thy Lord GOD. What
was man, when Chryste dyed for him? was he not
his enemye, and vnworthye to haue his fauour and
mercye? Euen soo, wyth what gentlenes and paci-
ence doth he forbeare and tollerate and suffer thee,
althoughe he is dayelye offended by thee? Forgeue
therefore a lyghte trespasse to thy neyghboure, that
Chryst maye forgeue the, many thousandes of tres-
passes, whiche arte euerye daye an offender. For yf
thou forgeue thy brother, beyng to thee a trespasser,
then hast thou a sure sygne and token that God wyl
forgeue the, to whom al men be debters or treaspas
sers. How wouldest thou haue God merciful to the
yf thou wylt be cruell vnto thy brother. Canst thou
not fynde in thyne hearte to do ẏ towards an other
that is thi felow, whych god hath done to thee, that
are but his seruaunte? Ought not one sinner to for
geue an other, seing that Chryst which was no sin-
ner, dyd praye to his father for them that wythout
mercy & dispytefullye put him to death? Wo, when
he was reuiled, did not vse reuylyng wordes again i. Per. ii.

and when he suffred wrongfullye he did not th
ten, but gaue all vengeaunce to the iudgemen
his father which iudgeth rightfulli. And what
kest thou of thy heade, yf thou laboure not to b
Esay.liii. bodye? Thou canst be no member of Chryst, yf
folowe not the steppes of Christe: who as the
Luke.xxiii. phete sayth (was led to death like a lambe, not
Actes.viii. ning his mouth to reuiling, but opening his m
to prayinge for them ỹ crucified him, saying: f
forgeue thē, for they cannot tell what they doe.
whyche example, anone after Chryste, S. St
did folowe, and after S. Paule: We be euyl sp
of (sayeth he) and speake well, we suffer perse
and take it pacientlye: When curse vs, and we
1 Cor.iiii. lye entreate. Thus S. Paule taught that he d
he did that he taughte. Bleſſe you (sayethe he)
that persecute you: bleſſe you, and curse not. I
greate thing to speake wel to thyne aduersary
whom Chryst doth commaunde the to doe wel
uid when Semei did cal him al to naughts, di
chyde agayn, but sayd pacientlye: suffer him to
euyll, if perchaunce ỹ Lorde wyl haue mercy o
Hystoryes be ful of Examples of heathē men, ỹ
verye mekely, both opprobryous & reprochfull
ds, iniurious or wrōgful dedes. And shall tho
then excell in pacience vs that prokelle Chryste,
teacher and example of al pacience. Lisander,
one did rage agaynste him, in reuylinge of him
was nothinge moued, but sayde: go to, go to, sp
agaynste me almuch, and as ofte as thou wylte,
leaue oute nothinge, yf perchaunce by this me
thou mayste discharge the of those naughtye
ges, wyth the which it semeth that thou art ful

Many men speake euill of al men, because they can
peake well of no man. After this sort, this wise mā
auoyded from him, the reprochefull wordes spokē
unto him: imputing and laying theym to the natu-
ral sicknes of his aduersarye. Pericles, when a cer-
tayne scoulder, or a rayling felow did reuile him, he
aunswered not a woorde agayne, but wente into a
galerye, and after toward nyghte, when he wente
home, this scoulder folowed him, raging styll more
and more, because he sawe the other to set nothynge
by hym. And after that he came to hys gate, (being
darke night (Pericles commaunded one of his ser-
uauntes to light a torche, and to brynge the scolder
home to his owne house. He did not onely wyth qui
etnes suffer this brauler pacientlye, but also recom-
penced an euill turne with a good turne, and that
to his enemye. Is it not ashame for vs that professe
Christ, to be worse then heathen people, in a thynge
chiefly pertayning to Christes religion? shall Phi-
losophy perswade them, more then gods word shall
perswade vs? shall naturall reason preuayle moore
wyth them, then religion shall doo with vs? Shall
mannes wysedome leade theym to that thynge,
whereunto the heauenlye doctryne cannot leade
vs: What blyndenesse, wylfulnesse, or rather mad-
nesse is thys?

Pericles beyng prouoked to anger, wyth manye
vilanous wordes, aunswered not a woorde. But
we styrred but wt one lytle word: what foule worke
do we make: How do we fume, rage, stāpe, & stare
like madde men: Manye men of euery trifle wyll
make a great matter, & of the sparke of a litle word
will kindle a great fyre, takyng all things in ye worst
part,

part. But howe much better is it, and more ly
the example and doctryne of Chryste, to mak
ther of a greate faulte in our neyghboure, a s
faulte, reasoning with our selues after thys sor
spake these wordes, but it was in a sodaine hea
the drinke spake them, and not he, or he spake t
at the motion of some other, or he spake theym
yng ignoraunte of the truthe, he speake theym
agaynste me, but agaynst him whome he thou
me to bee. But as touchyng euil speakynge, he
is ready to speake euil against other men: fyrst
hym examine himself, whether he be faultelesse
cleare of the fault, which he findeth in another
it is a shame when he that blameth an other fo
fault, is gylty hymselfe, eyther in the same fault
ther in a greter. It is a shame for him that is bli
to call another man blinde, and it is more sham
hym that is whole blynd, to call hym blynk
that is but poure blynd. For thys is to see a str
in another mannes eye, when a man hath a bl
in hys owne eye.

Reasons to moue men from quarel pyckynge.

Then let him consyder, that he ẏ vseth to spe
euyll, shall commonly be euyll spoken of again.
he that speaketh what he wil for his pleasure,
be compelled to heare that he would not, to his
pleasure. Moreouer let him remember that say
that we shal geue an accoumpt for euery ydle w
Howe much more thē shal we make a reconing
our sharpe, bitter braulyng, and chydinge wor
which prouoke our brother to be angrye and s
the breach of his charitie. And as touchynge
aunsweryng, although we be neuer so much p
ked by other mēs euil spekig yet we shal not fo

Math. xxii.

theyr frowar

frowardnes by euil aunswering, if we cõsider, that anger is a kinde of madnes, and that he whyche is angry, is (as it were for the time) in a phrensy. Wher for let hym beware, lest in hys fury he speake anye thing, wherof afterwarde he may haue iust cause to be sory. And he that wil defende that anger is no fu ry, but that he hath reason, euẽ when he is most an gry, then let him reason thus wyth himselfe, whẽ he is angrye. Nowe I am so moued and chafed that within a litle while after, I shalbe otherwaies min ded: wherfore then should I now speake any thing in mine anger, which hereafter, when I would fai lest, cannot be chaunged. Wherfore shall I do any thing now, being (as it were) out of my wyt, for the which whẽ I shall come to my self agayne, I shalbe verye sadde? Why doeth not reason? why doth not godlines? Yea, why doth not Christ obtein ỹ thing now of me, which hereafter time shal obtein of me? If a man be called an adulterer, vsurer, or unkarde or by any other shamefull name, let him cõsider ear nestly whether he be so called truly or falsly: if true ly, let him amend his fault, that his aduersary may not after worthely charge him with such offẽces: if these thinges be layed against him falsly, yet let him consider, whether he hath geuen any occasion to be suspected of such thynges, and so he may both cut of that suspicion wherof this slaũder did arise, and in other thynges shall lyue more warely. And thus by ting oure selues, we maye take no hurte, but rather muche good, by the rebukes and slaunders of oure enemye. For the reproche of an enemye, maye be to many men a quicker spurre to the amendemente of

Reasons to mone men from frowarde aunswe rynge.

their life, then the gentle monicion of a frend, [illegible]
lippus the king of Macedonye, when he was [illegible]
spoken of by the chiefe rulers of the citie of Ar[illegible]
he did thanke them hertely, because by thē he [illegible]
made better, both in his wordes and dedes: for [illegible]
dye (saied he) bothe by my sayinges and doinge[illegible]
proue them lyers.

The thirde parte of the Sermon agaynst contention.

YE heard in the last lesson of the serm[illegible]
gaynst strife and brawlinge, how we [illegible]
answere them whych maintaine the[illegible]
warde sayinges in cōtencion, & that
reuenge with wordes such euil as other men d[illegible]
them. And finally how we may according to [illegible]
wyl, order our selues: & what to consider to wa[illegible]
them, whē we are prouoked to contencio and [illegible]
wyth rayling wordes. Now to procede in the
matter, you shall knowe the ryght waye how t[illegible]
proue and ouercome your aduersarye and ene[illegible]
This is the best way to improue a mans aduer[illegible]
so to lyue, that all whiche shall know his hone[illegible]
may beare wytnes, that he is slaundered vntru[illegible]
ly. If the faulte wherof he is slaundered, bee t[illegible]
that for the defence of hys honestye, he must n[illegible]
make aunswere, yet let him answere quietly & [illegible]
lye, on thys fashyon: that those faultes be layd
gaynst hym falsly. For it is trueth, that the wise
Prou. 15. sayeth: a softe aunswere asswageth anger, a[illegible]
harde and sharpe aunswere doeth stirre vp ra[illegible]
furye. The sharpe aunswere of Nabal, did prou[illegible]

Dauid to cruel vengeaunce: but the gentle wordes of Abigail, quenced the fier agayne, that was all in a flame. And a special remedye agaynste malicious tonges, is to arme our selues with pacience, mekenes, & silence, lest ẇ multiplyng wordes ẇ the enemy, we be made as euil as he. But they that cannot beare one euyl worde, peraduenture for their owne excuse, wyl allege that which is written: he that despiseth his good name is cruell. Alsoo we reade: answere a foole according to his foolyshnes. And our lorde Jesus did holde his peace at certayne euil sayinges but to some he aunswered diligētly. He heard men call him a Samaritayne, a carpenters sonne, a wyne drynker, and he helde his peace: but when he hearde them saye, thou hast a Deuyll wythin the, he answered to that earnestlye. Trueth it is in dede, ẏ there is a tyme, when it is conueniente to answere a fole according to his folyshnes, lest he should seme in his own conceyte to be wyse. And sometime it is not profitable to answere a fole, according to his folyshnes, lest the wyse man be made lyke to the fole. When our infamye or the reproche that is done vnto vs is ioyned with the peril of many, then is it necessary in aunswering to be quicke & ready. For we read that many holy mē of good zeales, haue sharpe lye and fiercely, both spokē and answered tiraunts & euyl men: which sharpe words came not of anger, rancor or malice, or desire of vēgeaunce, but of a feruent desier to bryng them to the true knowledge of God, and from vngodly lyuyng, by an earnest and sharpe rebuke and chidinge. In this zeale Saincte John Baptist called the Pharisies. Adders broode

1. Reg. xxv.

An obiection.

Pro. xxvi.

John. xix.

An aunswere.

Math. iiii.

Gala.iii. and S. Paule called the Galathians foles: and
men of Crete, he called lyars, euil beastes and
Titus.i. gish bellies: and the false Apostles, he called dog
Phili.iii. and craftie workemen. And this zele is godlye
to be allowed, as it is playnely proued by the exa
ple of Christ, who althoughe he were the founta
and sprynge of all mekenes, gentlenes and softn
Mat.xxiii. yet he calleth ẏ obstinate Scribes & phariseis b
guydes, fooles, paynted graues, Hipocrites, ser
Mat.xvi. tes Adders brode, a corrupte and wycked gene
cion. Also he rebuketh Peter egerly, saying: go
hinde me Sathan. Likewise. S. Paule repro
Actes.xiii. Elimas, saying: O thou ful of al craft and guile
my to al iustice, thou ceasest not to destroy the
wayes of God: and now loe, the hande of the lor
vpon thee, and thou shalte be blynde, and not se
a tyme. And S. Peter reprehendeth Ananias
Actes.v. sharpely, saying. Ananias, howe is it that Sat
hath filled thy hearte, that thou shouldeste lye
the holy gost. This zeale hath been so feruent in
nye good men, that it hath stirred them, not on
speake bitter and eger words: but also to do th
which might seme to some, to be cruell, but in d
they be verye iuste, charitable, and godlye bec
thei were not doen of yre, malice, or cōtencious
but of a feruent mind to the glorye of god, & the
rection of sinne, executed by men called to that
fyce. For in this zeale, oure Lorde Jesus Chris
dryue wyth a whip the byers and sellers out o
temple. In this zeale Moses brake the two tab
John.ii. which he had receiued at gods hand, when he
Exo.xxxii. the Israelites daunsing about a calfe: and caus

be killled. xxiiii. M. of his owne. In this zeale Phi-
nees the son of Eleasar, did thrust through with his
woord, zambry and Cosby, whom he found together
joyned in the acte of Lecherye. Wherfore, nowe to
returne agayne to contencious woordes, and speci-
ally in matters of religion, and gods woord, (which
would be vsed wyth all modestye, soberness and cha-
rity) the woordes of S. James ought to be wel mar
ked, and borne in memorye, where he sayeth: that of
contencion riseth al euyl. And the wise king Salo-
mon sayeth, honoure is due to a manne that kepeth
himselfe frō contencion, and al that mingle themsel
ues therewyth be foles. And because this vice is so
muche hurtefull to the societie of a common wealth
in al well ordered cities, these commō brawlers and
skolders, be punished with a notable kind of paine:
as to be set on the coking stole, pillorye, or such lyke.
And they be vnworthy to liue in a commō wealth, ỹ
which do asmuch as lieth in them, wt brawlinge and
skolding to disturbe the quietnes & peace of ỹ same.
And wherof commeth this contention, stryfe, & va-
riaunce, but of pryde and vaineglory? Let vs there-
foze humble oure selues vnder the mighty hande of
God, which hath promised to reste vpon them, that
bee humble and lowe in spirite. If we be good and
quiet Chrystian men, let it appeare in our speach &
tongues. If we haue forsakē the deuil, let vs vse no
moze deuelish tongues. He that hath been a railing
skolder, nowe lette him be a sober counsayloure. He
that hath been a malicious slaunderer, now let him
be a louyng comforter. He that hath ben a vain rai-
ler, now let him be a godly teacher. He that hath a-

Name. xvd But theese examples are not to be folowed of euery bo-dye but as men be cal-led to office and set in auctho-ritie. James. iii Pro. xx.

1. Pter. v. Luke. i.

buſed his tong in curſing, now let him vſe it in ſ
ſyng. He that hath abuſed his tong in euil ſpeak
now let him vſe it in ſpeaking wel. All bitterne
ger, raylyng, and blaſphemye, let it be auoyded
you. If you maie, and it be poſſible, in no wiſe v
gry. But yf you may not be cleane voyd of this
ſion, then yet ſoo temper and vſe it, that it ſ
you not to contention and brauling. If you be
uoked wyth euyll ſpeakinge, arme youre ſelfe w
pacience, lenitye and ſilence, ether ſpeking noth
or elſ beynge verye ſofte, meeke and gentle in a
ſweringe. Ouercome thine aduerſaryes wyth
fytes & gentlenes. And aboue al thyngs, kepe pe
and vnity: be no peace breakers, but peace mak
And then there is no doubte, but that god, the a
thor of comforte and peace, wyl graunte vs pea
conſcience and ſuche concord and agremente, t
wyth one mouth and mynde, we may glorifye
the father of our Lord Jeſus Chriſt: to whom b
glorye now and euer. Amen.

HEreafter ſhall folowe ſermons, of faſting, prayng
meſe deedes: of the Natiuite, Paſſion, Reſurrection
Aſſencion of our ſauioure Chryſte: of the due recey
of his bleſſed bodye and blonde, vnder the fourme of
and wyne: agaynſte Idlenes, agaynſte Glutton
Drunkennes, agaynſte Couetouſneſſe, agaynſte
uye, Ire and malice, wyth manye other matters, al
fruitefull as neceſſarye to the edifiyng of Chryſten people, and the
of godlye lyuing. Amen.

God ſaue the Quene.

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don in Powles Churcheyarde, by Richard
Iugge, and Iohn Cawood Prynters
to the Quenes Maieſtie.

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